

The 1965 Winter

"Book-of-the-Season"

SACRED AND SECULAR

by the Most Reverend and Right Honorable

MICHAEL RAMSEY

Archbishop of Canterbury

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AUTUMN AND WINTER A.D. 1965

the anglican digest

+ some things old

* many things new

. most things borrowed

* everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

ANOTHER TRINITY

DEFORE he died in exile in the D United States during World War II. Manuel L. Quezon (pronounced KAY-sown), arhitect of Filipino independence and first President of the Comnonwealth which preceded the Republic proclaimed on 4 July 1946, envisioned a capital city n the foothills outside crowded Manila. After the Japanese had been driven from the Islands. the new city began to shape up and took its name after Quezon. The University of the Philipoines was one of the first government entities to move bodily from its battered campus in Manila; other educational and institutional bodies soon followed, as did the public offices, and by 1960 Quezon City had a population of almost 400,000.

In the capitol city a whole block, called Cathedral Heights, accommodates the Cathedral Church of St. Mary and St. John, St. Luke's Hospital and its School of Nursing, St. Andrew's Theological Seminary, and diocesan offices.

In May of 1963 the Episcopal Church and the Philippine Independent Church, with whose 2.5 million members Anglican Churches are in concordatory communion, went together and bought the nearby Capitol City College (before the war it was known as the Union College of Manila) as the first step in establishing in Quezon City a Christian educational institution. Retaining selected members of the old faculty and staff, and adding new ones (the wife of the American Bishop lent a hand in the chemistry department), the new institution opened its doors to a returning student body the following autumn.

Renamed Trinity College (the father of the present Bishop of the Philippines, Remsen Brinckerhoff Ogilby, was President of Trinity College, Hartford, Connecticut, from 1920 to 1943, and before that Headmaster of the famous Brent School at Baguio), the new institution is seeking to raise a modest \$150,000 for a liberal arts, education, and commerce building - the first hitch in a five-year plan to have a top-notch college, plans to erect it and other collegiate buildings on a second campus at Cathedral Heights on land which had been reserved for educational purposes. (The College also maintains an elementary school of 500, a high school of 800; in the Philippines, private high schools take care of 60 per cent of the nation's secondary pupils.)

In a joint statement made by the Independent Church's Supreme Bishop (he was recently re-elected for a sixth term) and the Bishop of the Philippines Trinity College will attempt to maintain "academic excellence and Christian enlightenment" with "competent Christian scholar-teachers who have gathered to inspire, stimulate: guide, and excite young minds to an inquisitive awareness of God's expanding world of the sciences and the arts, of men and movements."

Trinity College of Quezon City is organically related to two great Churches of different history, but with similar traditions of apostolic, catholic and reformed Christianity, ecumenical in fact and spirit, and committed to joint action for education and social welfare. Standing in the midst of many problems and knowing that dangers lurk ahead (the mortality rate of Anglican colleges at least in the U.S.A., is high) Trinity College is a heartwarming answer to pressing needs and further evidence of life in the Church in the Philippines. - Taddled from The Philippine Chronicle



An up-to-date account of OPERATION UNLIMITED

THE HILLSPEAK STORY

A LMOST everything about it is unique. It began by giving instead of asking, by helping instead of being helped, by doing when it was said that it couldn't be done. Today, twelve years later, it has enabled thousands and thousands of men and women to know more about the Church — all without diocesan or General Convention appropriations, without assistance of any kind from any arm of the national Church, and without grants or solicitations.

The greater importance of the Hillspeak Story, however, lies not in what has been done—not in the past, but in the future— what can be done. Indeed, what started out as a single project has been so widely expanded and the opportunities to serve the Church in other ways so increased, that it has become known as "Operation"

Unlimited".

It all began in the small town of Nevada, Missouri, when the Rector of All Saints' Parish, aware of the need and desire of laymen to know more about the Church, proposed in 1946 the formation of an Episcopal book club. He was told that the idea was financially impractical. The idea persisted and the need of a Church book club became more and more apparent. To be rid of the idea or to make it work, the priest took about \$250 of his own money (accumulated from Christmas and birthday gifts, each one designated for clothing), obtained 80 members from the parish mailing list, and got the Episcopal Book Club going - in 1953.

Because the EBC soon outgrew its original quarters in a converted garage and because it saw the need to expand its service to the Church, a new location was required. Since nothing was available in or near Nevada and therefore the EBC would have to look elsewhere, it was decided to search for a site that was geographically, climatically, and financially suitable, if not desirable, and equipped with buildings which could easily be adapted to the Club's current and future needs.

Such a spot was found in the Ozark Mountains, four miles south of the once-famous spa, Eureka Springs, Arkansas: an 1124-acre ranch, formerly the plaything and summer residence of millionaires. The Club renamed the place "Hillspeak" and took possession of it on St.

Mark's Day, 1960.

In a short time 559 more acres were acquired to secure the whole of Grindstone Mountain. the third highest in the area. All of that constitutes what is called the original purchase: 1683.8 acres, four houses (three of them since completely renovated), one new house, two barns (one - enormous, handsome, and well-built - houses all offices and the chapel), and several outbuildings. The Club's investment in the original purchase approximates \$120,000, and all of it has been paid for - almost entirely out of earnings; the exception, in small gifts, amounts to about \$15,000. Recently title was taken to 34 adjoining acres (designated for "Operation 3M+") and a nine-room house, and present plans call for that acquisition to be paid for in the following twelve months: By a gift of land, 40 more acree were added. (Thanks to a practical Churchman, 204 acree more have been secured for the future.)

The 1717.8 acres (tax receiptes show seven more acres) form one of the choice spots in the entire Ozarks; indeed, it is one of the loveliest parts of the whole country. When we remember the high cost of living and working in a city, to say nothing of the inevitable discomfort. Hillspeak is almost "out of this world". Invariably visitors are amazed at the choice location and the wisdom of selecting it as a base of operation.

acquiring Hillspeak, the concern was not so much for current needs, but, and far more important, the desire and opportunity to be of real and extensive service to the Church. When funds and personnel permit, the EBC (the owning, nonprofit corporation) will be enlarged into a society commonly to be called SPEAK (from it Hillspeak gets its name) - the Society for Promoting and Encouraging the Arts and Knowledge [of the Church], and through it, as the parent organization and with selected trustees, pursue at Hillspeak the various projects which constitute "Operation Unlimited".

Two major projects are alady in full swing, and one them, "Operation Good ooks", the Episcopal Book lub, with 9,000 members, has stributed more than 250,000 poks about the Church—nanks largely to the co-operation of conscientious parish riests who have recommended he EBC to their people and to tisfied members who have told ther Churchmen about the lub.

Its "Books-of-the-Season" re selected from manuscripts abmitted by publishers in the I.S.A., Canada, and England, re always chosen with the laylan in mind, and must control to the faith and practice of the Church as set forth in

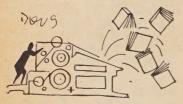
the Book of Common Prayer. The selections are sent out just before the Ember Days at the Four Seasons, spring, summer, autumn, and winter, and average about \$3.00 each. Members may return any selection within ten days. Bonus and dividend books are not offered because the profit is used to serve the Church, specifically "Operation Unlimited". (As a necessary center for such an operation, Hillspeak has been purchased and, except for the 34 acres, all paid for.)

"Operation Nut Shell" began in 1958 when the first quarterly issue of The Anglican Digest was mailed to about 30,000 addresses (accumulated by EBC recommendations). At



'illspeak's barn, atop the east end of one of the largest mountains in the Ozarks, as been partially remodeled to house chapel, offices, mailing and workrooms.

this writing, TAD, as it is sometimes called, goes to about 120,000 addresses; in fact over 2,000,000 copies of the magazine have found their way into hands of receptive Churchmen all over the world.



Since relatively few people see an ecclesiastical periodical other than their own parochial or diocesan bulletins, and since everybody wants to know more about the Church at large, TAD was brought out to fill that long-standing need. While it is true that there are other periodicals of national and international character, only The Anglican Digest operates on a voluntary subscription basis. The hope has been held from the beginning that TAD would be selfsupporting; indeed if just one reader at the 120,000 addresses would send TAD \$1.00 on his birthday, the magazine would not only be self-supporting, but approximately \$85,000 would be made available annually to further other projects of unlimited service to the Church. To send TAD to 120,000 addresses costs only \$36,000 a year - a very low price; but since readers presently send in only

\$15,000 a year, somebody he had to make up the different of \$21,000 — and that is something the EBC can no longer different the transfer of th

The staff at Hillspeak i of necessity, small, nobody he a secretary, everybody work steadily (and long, when r quired), the pay ranges from nothing to \$1.50 an hour, an everybody works hard. Most . the office equipment is second hand; and much of the bo barn (somewhat remodelled 1 accommodate offices and a small chapel - for daily Morning ar Evening Prayer and the Euch rist), remains unfinished if only because the expense is not who ly necessary. Visitors to Hill speak are both numerous am welcome. Once Hillspeak ha been seen and the future of th work understood, enthusiass abounds.

The future calls for, if no demands,

(1) "Operation Holy Word" a College of Writers, for the promotion of good writing for the Church (very important).

(2) "Operation Pass Along" an Anglican Book Depot, for the distribution of second-handbooks about the Church.

(3) "Operation Brush Up" a College of Priests, to provid refresher courses in matters per taining to the liturgical and sac erdotal life of the Church.

(4) "Operation New Life" living and working accommodations for expectant unwer nothers and the possible adopion of their children by Churchpeople.

(5) "Operation 3M+", the evival, writing, and production

of good religious drama.

(6) "Operation Mecca", a Museum of Ecclesiastical Arts and Crafts, which would also rovide advice and counsel to the builders and furnishers of hurches, as well as sponsor—

(7) "Operation Connoiseur", a summer colony of rtists and craftsmen interested n the creation of liturgical and con-liturgical religious objects.

(8) "Operation Full Time", ccommodations for the retired nd the use of their time and

alents.

(9) "Operation Green Hill", superb and carefully-managed

etreat center.

10) "Operation Hard Work", summer work-camp for boys, nd later girls, operated on the Kent School Plan", where ome pay more, some pay less, nd some nothing at all, and very person works.

Each project is of genuine ervice to the Church, each peaks to the opportunity of the imes and each is unlimited.

Other operations will no oubt be made known in due ime, for opportunities of servet to the Church never lessen: ach day brings its own new hallenges, and Hillspeak exists prespond to them in "Operation Unlimited".

Meanwhile, the EBC has apparently reached its limit in membership and, therefore, income. Without resorting to special appeals for out-and-out gifts (the largest single cash gift in the operation's history has been \$2,500), only greatly increased subscriptions in the form of birthday dollars can keep TAD alive and the work progressing.



To the end that the folks at Hillspeak may be enabled to do the work which God has called them to do—to serve the Church faithfully, consistently, and effectively, the following prayer is commended for regular use:

A LMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Guide and direct thy servants at Hillspeak, that they may do the work which thou givest them to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of thy holy Church; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

DISCOURAGED

OCCASIONALLY I am asked if parish priests are ever discouraged. Most of the time they aren't: but some of the time they are - not because people sin, but because a great deal of hard work is undone by other Churchmen. I don't know about other priests, but I get blooming well tired of spending hundreds of hours training somebody for a full life in the Church and then seeing him fall away because some so-called Episcopalians have the presumption to persuade him to their un-informed interpretation of the Church. I grow tired of beach-basking, never-darken-the door, Christmas-Easter people telling new Churchmen that we don't fast, don't observe holy days, or that we go to Church too often, give too much money, etc. I don't know where people get the idea that the Christ who died for us demands of the Christians here any less than what he does elsewhere, but I do know that we have a lot of Episcopalians who hold to such an idea stubbornly.

The Church prays regularly for the conversion of the world to our Lord Jesus Christ. She tends the suffering, comforts the sick and despondent, she nourishes the soul — and often the body, and she spends hours making life meaningful. The

Bible has a lot to say about folk who go about influencing people against God and His Church either by word or neglect. Good does not think kindly of them Confirmed people made some promises to God: they'd better start keeping them and quit causing others to break them. Rob God of one soull and brother you're in for its—Taddled from a parish paper

S.

ANSWER

IN THE Diocese of Michigam lived a Judge Black when was not only treasurer of his parish but also a practicing tither. One evening at a large party he met an Easter Christian who, to make conversation, said, "Well, how much do you want me to give to the Church this year?"

The good Judge replied, "We don't want your money!" and

walked away.

There is something odd about a treasurer who refuses money so the mystified man followed the Judge around and finally said to him, "Why don't you want my money?"

The Judge answered, "We don't want your money; we want you. Worship God every Sunday in His Church for two months, and then I'll talk with you about what you should give."—The Bishop of Michigan, in The Record

BURIALS

James Moss Stoney, 77, Missionary Bishop (1942-952) and I Bishop (1952-956) of New Mexico and outhwest Texas; from St. John's Cathedral Church, Albu-

ierque.

ork.

Sheldon Whitehouse, 82, urtly diplomat (Venezuela, ondon, Paris, Madrid, etc.) r 26 years and sportsman (he d his own game preserve in orida), who lived in his ther's 1880 brownstone manon with castlelike turrets and a gh wall around it; from Triny Church, Newport, Rhode land.

Gurney Williams, 61-yeard Philadelphia - born jazzrummer buff who, as humor itor (since 1954) of Look, as responsible for the creation the "Brother Sebastian" carions (for 17 years before he as cartoon editor of Collier's); om the Church of St. Mary the Virgin, Chappaqua, New

Anastassy Gribanovsky, 91, on of a priest and sometime rincipal of the Moscow Theogical Seminary, who as a shop for 59 years (he was onsecrated in 1906) saw his ocese overrun by the Germans World War II, helped the

Patriarch of Moscow and All Russia reorganize the Church after the Revolution, became in 1936 Metropolitan and Primate of the Russian Church outside Russia (he opposed both Communism and Nazism and was consequently isolated in Yugoslavia) and in 1950 moved his headquarters to New York City (he retired last year), where he became the oldest living bishop in any of the Eastern Orthodox Churches: from the Cathedral of Our Lady of the Sign; Manhattan.

Wilfred John Funk, 83, Brooklyn-born publisher (for fifteen years president of the dictionary and encyclopedia firm, Funk & Wagnalls, founded by his father almost ninety years ago, and from 1940 president of his own firm), last editor of The Literary Digest (the magazine folded in 1937 after it predicted that presidential candidate Alf M. Landon would win over Franklin D. Roosevelt), poet (Princeton's Class of 1909 first considered him one), and lexicographer (for two decades he wrote Reader's Digest feature, "It Pays to Increase your Word Power"); from St. Luke's Church, Montclair (Diocese of Newark), New Jersey.

Joseph Clark Grew, 84, son of a proper Boston banker and mill owner, whose marriage (to a granddaughter of Commodore Perry), rearing, and education

(along with the proper Grand Tour, although he skipped most of Europe to do the jungles in the Orient) equipped him to become one of America's longest serving (40 years), best known and respected ambassadors (his diplomatic career began when Theodore Roosevelt, upon hearing that he had shot a tiger in China, said to the Attorney General, who had been urging an appointment, "Bully! I'll have to do something for that young man," and within 24 hours assigned him to the consulate in Cairo), with effective and friend-making duty in Mexico, Russia, Germany, Austria, Turkey, and Japan (for years he warned the U.S. of Japanese treachery, and for months of an impending assault on Pearl Harbor), and, as Under Secretary of State, father of the career service (before, appointments had been subject to the caprices of party politics); from St. John's Church, Beverly Farms, Massachusetts.

Mrs. Benjamin S. Warren, Jr., 49, whose 1937 marriage, as Ethel du Pont, to Franklin D. Roosevelt, Jr., thrilled the world and for ten years united two of the nation's most powerful politically and economically opposed families in the nation; from Christ Church, Grosse

Pointe, Michigan.

Sister Margaret St. John, 92, who entered the Order of St. Anne when she was 53 years old: from the Church of th Holy Cross, Kingston (A) bany), New York.

William Ambrose Brow: 87, IV Bishop of Southern Vi ginia (1938-1950); from S John's Church, Portsmouth

Virginia.

Edward K. Warren, 6; philanthropist and welfare buf who retired at the age of 4 to give all his time to good works (he maintained that I was conditioned for the wor by his English-born father, and 1890 rector of St. James' Par ish, Manhattan) and to serv as trustee for New York's ca thedral church, the General Theological Seminary, Berkela Divinity School, the Seamen Church Institute and Sea bury House; Chri from Church, Greenwich, Connect cut, of which parish he was vestryman.

Mrs. Thomas P. Whitner 45, Russian-born wife of former Moscow correspondent low-pitched singer of Russian folk songs and composer of ne tunes and words (all under he Christian name of Yulyal from St. Andrew's Church Washington, Connecticut.

Miss Helen D. Jerwood, 80 who went from England to In dia, in 1904, as a recruit to S Stephen's Community (a pro ject of the Cambridge Mission to Delhi) and stayed to foun three schools (the last only three years before her death), an tho, half blind and half deaf, vould travel the cheapest way nd eat the cheapest food to save noney, much of it her own, for er charitable works; from St. ames' Church, Kashmere Gate. Delhi.

R Percy Hamilton Clark, 91, awyer head of one of Philaelphia's oldest families (bankng), whose wife (d. 1959) vas the daughter of a Pennsylania Railroad president (1880-897), whose daughter married 1930) and divorced (1962) he present Governor of New

York, and whose granddaughter is the wife of a priest; from St. Asaph's Church, Bala-Cynwyd, Pennsylvania.

Earle W. Webb, 82, sometime general attorney for General Motors Corporation and longtime (1925-1947) President of the Ethyl Corporation, the world's largest manufacturer of antiknock compounds for automotive and aviation gasolines; from his home town church, St. Andrew's, Morehead City (Diocese of East Carolina), North Carolina.

The Anglican Digest will award a prize of \$25 to the person who submits the best

(A) COLLECT FOR BENEFACTORS in which the following ideas are incorporated and given expression:

Thanksgiving for past benefactions,

Blessings on benefactors, both living and dead,

Grace for the proper use of benefactions,

An increase of benefactors and benefactions, and Bracketed provision for the mentioning of the 5.

names of

b. benefactor(s): [especially], and

b. institution (s) enriched by those benefactions: [especially], and

(B) EPISTLE and GOSPEL, in the Authorized Version, fitted to follow the Collect in a celebration of the Holy Communion.

All entries must be submitted by Whitsunday, A. D. 1966, must be typewritten and double spaced; the Collect, Epistle, and Gospel must be typed on separate pages with the entrant's name and address given at the top of each page. In case the prize money has to be divided, \$20 will be awarded for the Collect, and \$5 each for the Epistle and Gospel.



MAKES THE HEART GLAD

AMEN

§ For the seventh straight year, the Diocese of Arkansas has established new records in baptisms, confirmations, and communicants, new buildings, and income.

§ "[The spoken] Word, as a vital part of liturgical worship, demands that our future priests learn how to preach not merely something that sounds good, but real sermons to real people."

— The newly-appointed instructor in homiletics and liturgics (a Memphis-born priest and speech graduate) at Seabury-Western Theological Seminary, Evanston, Illinois.

§ In staffing its new unit, Camelot, at Lake Placid, New York, the St. Francis Boys' Home put in charge a man of experience - the Dean of Boys (since 1952) at the Ellsworth Home. When the Church forms a new congregation, the job is usually turned over to a man fresh out of the seminary and not yet in priest's orders, and more often than not the whole project flounders, sometimes for years on end. Sears Roebuck wouldn't think of sending a greenhorn to manage a new store; why should the Church be any less concerned with her new operations?

§ Before there can be a comverting laity, there must be converted clergy.—Parish pape § It makes me mad, mad, mad to receive a letter, any letter which carries beneath the signature the words, "Dictated, busined in the [writer's] at sence." It makes me even mader when that worthless, except to be insulting, information conveyed by a rubber stam;
—From a letter

HURRAH

§ "The film companies thing they are catering to a twelve year-old mentality. I happen to think the American people as as smart as I am."—Judit Crist, movie critic for the NBC show "Today".

NO KIDDING

§ The Methodist minister: book, How to Become a Bishow Without Being Religious, is going to be done into a Broadwas musical comedy.

§ For the first time since the building was consecrated some 100 years ago, men and wome may now sit together in A Saints' Church, Margaret Stree London.

REDUCTION

YEARS ago a man knelt with his priest and promised before God to tithe. His first week's pay was R10 and the tithe was R1. [R: Rand; worth about \$1.40] As he grew older, he became more prosperous; his tithe was R7.50 a week, then R10. He moved to another city and soon his tithe was R100 a week, then R200, then R500.

One day he telegraphed his friend to come and see him. The priest arrived at the man's mansion. They had a good time talking over old days. Finally, the man came to the point. "You remember that promise I made years ago to tithe? How can I be released? You see, when I made the promise I had to give only R1, but now it's R500! I can't afford to give away money like that."

The old priest looked at his friend and said, "I'm afraid that you can't be released from the promise, but there is something we can do: we can kneel down and ask God to shrink your income so that you can afford to give R1 again."—SEEK (Prov-

ince of South Africa)

LOCKOUT

FROM the beginning, in 1861, All Souls' Church, on Nicholas Avenue at 114th Street. New York City, had been an all-white congregation, but, as the neighborhood changed, the parish priest extended a welcome to the Negroes moving into the community. A conflict with the vestry ensued, and, in order to prevent the Rector from continuing in his madness, the vestry closed the church "for repairs" and locked out the priest. The next Sunday morning found the X Bishop of New York (1921-1946), William Thomas Manning (d. 1949), fully vested, standing at the gate, and accompanied by a locksmith who broke open the lock and let the Bishop and a large congregation enter the church. The Bishop himself preached, and pointed out that the vestry had no authority to deny the Rector free use of the church, and that he, as bishop, stood squarely behind the priest in his efforts to welcome people of every race in the worship of Almighty God.—From a parish bulletin

and and and and

'I tell you too, that the man who disturbs the faith of one of the humblest of those who believe in me would be better off if he were thrown into the sea with a great mill-stone hung around his neck!"—The Gospel according to St. Mark (Phillip's translation)

FUTURE

Four or five years ago, the judge of one of Phoenix's courts and a member of the cathedral parish there pointed out to the Bishop of Arizona that many of the first offences of young men who ran against the law were not so serious that confinement in the state prison was the proper treatment, but that there was no place else in the whole state to send them.

With the blessing of the Bishop and the help of nearby priests and laymen, a residence belonging to San Pablo (St. Paul's) Mission in the See City was taken over and furnished for just such boys. A permanent director was found and the Home opened in the autumn of 1962, complete with a resident housemother and a chaplain next door. (Although no pressure is put on the lads to come into the Church, they are required to attend the Church's services regularly; two boys have already been confirmed.)

About three-fourths of the young men are employed, and all have their household and neighborhood chores; they stay for an average of six months, and only one has had to be returned to the state prison. Laymen in the area have formed "Los Companeros of San Pablo", and regularly take the boys fishing, camping, to sporting

events, and to their own homes. Because the small house at 5177 West Pima can accommodate only five boys at a time (some 25 have lived there since the Home was opened), and because the growing Church of San Pablo needs the house for its own use, plans are being made to lease or purchase a largert building for the youth work.

Mindful of its unofficially motto, "A prison record gives a boy a past — San Pablo can give him a future," the Church in Arizona is working for that

future. — Submitted

TASK

THE CHURCH's primary task is the salvation of souls; there raising of money is but a means to provide the necessary equipment in men and means for here work, and to carry out those charitable tasks which still falls to the lot of the Church.

Membership in the Lord'ss Body is not just for our owns benefit: we must be in the world, Christ's agents to do Hiss work. The Church can be kept true to its calling by remembering that its first and fundamental activity is worship, for without worship the Church will die.

Our task is not to keep the Church going, but to be the Church. — The Bishop of Armidale (Australia)



* The Archbishop of Canterbury: The Church of England, in its Convocations of Canterbury and York, and the English Methodists both voted earlier this year to consider the popular, but touchy, business of Christian union. Afterwards, in an address to a conference in his own diocese, the Archbishop spoke his mind. His Grace said that he respected greatly "the concern that, in reconciliation with any of the Free Churches, our own Church should not compromise its own heritage of Catholic order. We have faced in the past attacks upon the catholicity and the holy orders of our own Church. We shall do nothing to justify attacks which we have believed to be erroneous. More significantly today we find within the Roman Church a spirit blowing of brotherhood with us Anglicans and an outlook in liturgy and other matters which is far nearer to us, and we must not damage that spirit: but, in the course of the debate in the Convocations, evidence was given of Roman Catholic theologians who, with a wide concern for unity, believe that the Anglican-Methodist proposals are a good

thing and need not hinder right developments between Anglicans and Roman Catholics. A warning was, however, given that there would be difficulties created if the essential content and teaching of our Anglican Ordinal were to be altered. I hope, therefore, that we can welcome the decisions of our Convocations with gratitude and can commend them to the Methodists with warmth and love. I believe that, in union with the Methodists, we shall be enriched in spirituality, in missionary passion, and in ways unforeseeable, inasmuch as the Spirit of God who can unite us is a Spirit creative in gifts and fruits. I believe also that union with them will in no way conflict with, but will rather be a true part of, the building into one, everywhere, East and West, of the one Holy Catholic Church of Christ for its mission in the world. I hope ,however, that I am sufficiently trusted for it to be understood that I would never participate in any plans which did compromise our Catholic heritage." [Note: More recently it was reported that about a fourth (1000) of the Methodist ministers in England would quit their church rather than accept the proposed formula for merging with the Church of England. They are still afraid of "prelacy" (a hostile term for bishops in apostolic succession, even though their "bishops", at least in America. have far more power than the form they fear) and of Catholicity (by that they mean, as do most Protestants, Romanism). * A parish priest (after a threeday visit to a Trappist Monastery of the Roman Church): "The monastic offices are sung beautifully and to perfection: but I must admit that after seeing the new Roman Mass a number of times, I am wholeheartedly thankful and joyful that I am an Episcopalian, and I appreciate much more deeply the beauty and magnificence of the Book of Common Prayer with its stately and incomparable liturgical English."

★ The Bishop of New Jersey:

"It is one thing to apply and interpret basic Christian morality in terms of changed conditions; it is quite another to cast it aside in favor of a new morality completely detached from God's revealed truth."

★ The former Archbishop of Cape Town (Canon of Westminster Abbey since 1963): "There are those who would like to confine the Church and exclude it from taking part in the work of the world. There are a great many people who are

perfectly happy, so long as the Church does not impinge too directly on the life of every day. If it does so, they feel that it has strayed out of its proper domain and is interfering in matters which are not its proper concern; but we have to be obedient to Christ, whatever the cost."

★ A college professor: "How true it is that humility is the chief virtue and the most difficult one to acquire - as the old Greek monastic teachers emphasized over and over again! St. Augustine took it from the other end and taught that pride is the worst of the vices. When I think of myself in connection with all this, I can see a whole spiritual history depicted. Again the ancient spiritual directors were right in pointing out that the spiritual life is not a static condition but a constant progression."

* A priest for 20 years (and layman 58 years before that): "By and large, our laity are fed up both with the 'silence of our bishops' [in dealing with unfaithful shepherds, and the attempt of many of our clergy to substitute another 'gospel' for the one they promised at their ordinations to set forth." * A letter from the II Suffragan Bishop of the Philippines: In my last travel to some of our Mission Stations, we walked from village to village and sometimes arrived at our

destination after dark, and in one place it was two o'clock in the morning. Church services, conferences which usually ended late in the evening, blessings of houses, including a newly-built chapel and a newly-consecrated dispensary, pastoral work, and so on, kept us very busy. In order to reach the villages we had to walk up and down steep ascents and descents, difficult ones, under the glaring tropical sun, across beautiful rice terraces, footbridges, and narrow mountain trails. The warm and

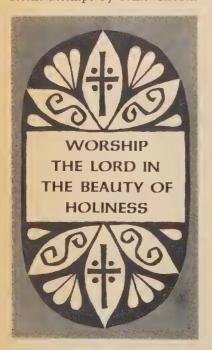
* The Bishop of Western Michigan: "While we believe and know that the gates of hell shall never prevail against the Church (that is, the Church shall never be overcome or vanquished from the earth, and that a faithful remnant shall always remain), we must not . . . take solace in that veritable comfort: for we, the Church, are not called upon simply to preserve ourselves - just to keep pace, only to survive. We . . . are called upon to conquer, to overcome the Enemy, to gain

REMEMBER TO LEAVE BEQUESTS FOR RELIGIOUS AND CHARITABLE USES

generous welcome and hospitality helped and strengthened us. The people are hungry for the Gospel of Love . . . Our older Central Mission Stations steadily becoming parishes, but we are pushing on to the interior where there are still headhunters. . . Thirty-one priests work with me in the area. We have only two vehicles, including my Scout which we use . . . I am a convert from heathenism, as were my parents and sisters and brothers. I know the difference, by experience, between life as a heathen and life as a Christian."

the precedence of all the idealistic pagan pantheists and gnostic heresies, to put to flight all social injustices, and to bear courageous witness to our risen and victorious Lord in every place and in every avenue of light and though, labor and academic discipline — yes, before everyone and everything that touches the life of men."

★ The Bishop of Ballarat (Province of Victoria): "[The Archbishop of Canterbury] said many noteworthy things during his visit [to Australia], but there are two to which I should like to make some brief reference. The first is with regard to the prospects of reunion. His Grace was quite firm in his insistence on the Christian duty of doing everything possible to further the cause of reunion. He was, however, at the same time, equally insistent that the Christian world has still a long way to go before reunion is possible. I mention that in view of the recent attempt by some Church



The 1965 winter bookmark, greatly reduced in size. Yellow and orange ink on white stock. Rate: 35c a packet of 25, or \$1.00 for three packets. Postage is without charge if payment accompanies order. Be sure to specify winter one.

leaders to set a "deadline" for reunion negotiations to begin. The "leaders" were Anglican representatives on the Australian Council of Churches; they proposed that the Council "recommend to member churches that they consider entering into a covenant within five years, to take active steps to unite into one church not later than five years from the date of that covenant." - Ed. I view that attempt with abhorrence. If we are sincere in our belief that unity comes only from God, and that the Holy Spirit is not only the inspirer of the desire for reunion, but must also be its enabling power, any talk of dates and times and programs is, to say the least, risky and presumptuous. We cannot set a deadline for the Holy Spirit, or program God's purposes. If a true reunion comes, it will be because the Holy Spirit has caused His people to grow together in mind as well as in heart and desire: anything short of that will mean a forced reunion which will produce further divisions. To try to fix dates for the process of reunion reduces the whole ecumenical effort to the level of a political negotiation, and will provoke many who are well-disposed, but cautions, into determined reaction."

★ The Director of the Church's overseas work: "Bishops are not born; they are made. They are

made by God, who takes the best gifts that we have and marks those gifts with the marks of Christ's wounds, so that the work of a bishop, in the end, will be in truth the work of God in His Church, and not the accomplishment of a gifted man."

A parish paper: The Procter & Gamble soap people revealed that according to a recent survey most housewives thought that the word "concentration" meant "blessed by the Pope"; the word was therefore dropped

from their advertising.

* A Virginia physician: "As to the morality of using alcohol, the prevailing tradition of the Church throughout the centuries has been that there is a right use of alcoholic beverages, that is to say, a responsible use, giving grateful and joyful thanks to God. Drinking becomes wrong, in the tradition of the Church, when it is irresponsible, when it is indulgent gluttony, when it separates man from the worship of God (as does drunkenness), and when it harms man as the temple of the Holy Spirit. If we cannot thank God for alcoholic beverages, we ought not to drink them. It is a pity that many Christian people drink occasionally or moderately with a sneaky feeling that they are doing wrong and making a concession to the devil, but rationalizing that 'a little now and then' is not 'too bad'. A Christian who decides

drink moderately and responsibly with due regard for the feelings and needs of others, and with conscientious devotion to God, will do so with thanksgiving."

* A Primate (now deceased) of All Canada: "I know there are many things wrong with our Church. I am ashamed of what some of us do within the Church, and I would have left

SUMMA THEOLOGICA

The subway stop at 116th and Broadway in Manhattan is used by students of Columbia and Barnard as well as those of the Union Theological Seminary and the Jewish Theological Seminary of America. Recently a literate graffiti artist chalked a message on a wall of the subway there:, "God is dead: Nietzche."

An unknown defender of the Faith soon marked through the original and substituted, "Nietzsche is dead: God." — Taddled from The New York Times [Nietzsche (1844-1900) was a psychopathic and anti-Christian philosopher whose superman ideas helped make the way for the rise and fall of another psychopath, Adolph Hitler.]

the Church long ago if I did not feel the tug and the pull of the One who is within the Church always, our Lord and Saviour Jesus Christ. I serve Him as a soldier. I was not conscripted; I volunteered when I was confirmed. I did it myself because I wanted to belong to this Body. God giving me strength, I will die in this Body of Christ."

* Commonweal: The right of Roman Catholic bishops to allow participation in interfaith worship was settled by the Vatican Council II. Some months back a secret directive ordered American bishops to stop it. "Reporters for both [Roman] Catholic and secular journals have been unable to track the directive back beyond the Apostolic Delegate [a papal representative in a country having no regular diplomatic relations with the Roman Church], who has no authority to supersede a decision of an ecumenical [sic] council."

★ A college professor: "With the children growing up so fast, and being suddenly put into a senior position, I have a new life in many ways, and with the transformation a spiritual insight which I would not have expected twenty years ago. I wonder more and more at the gifts of God, and more and more I see that His gifts are not what I expected, and that my conception of possible gifts has been

based on my own limited ideas. It has been the same with my marriage. I would never have supposed that my wife and I could have reached (almost imperceptibly, as it would seem) the kind of union and happiness we have now. That too is a great gift-and a great mystery." * The Bishop of Montana: "TAt Seabury-Western Theological Seminary, Evanston, Illinois, I heard the Presiding Bishop . . . rightly lament the chiding and uninformed dreariness of contemporary preach-

* The Suffragan Bishop of Los Angeles: "No plan of mutual responsibility and interdependence will ever work until we have been converted and convinced by the Gospel of the

living Jesus Christ."

* The Archbishop of Canterbury: "Anglicans throughout the world are learning that we are all missionaries nowadays and that all our Churches are missionary Churches in missionary situations. The service of Christ in His Church in every country is a missionary service." * A parish priest: "The problem of our Bishop's address is a simple one: he has a Protestant doctrine of the Church. thinks of the Church as essentially an invisible society, the members of which are known only to God, and the various "churches" as only gateways; hence for one of the "churches"

to lord it over the others is a scandal. It is all quite logical if we grant the major premise — and that is something I cannot do. I had to chuckle (dismally) at a few things: for instance, to him it is a great scandal that there should be Episcopal, Lutheran, and Presbyterian tables rather than the Lord's table; to us, the scandal is that there

If your local address has been changed in any way whatsoever, and you don't get your copy of TAD on time, don't blame your mail carrier; according to instructions from Washington, the postmaster must send your copy of TAD all the way back to Hillspeak, even though you have moved only next door. (In saner days the carrier could deliver the magazine to the new local address and then notify TAD of the change - for two cents; now the whole magazine is returned, sometimes months late, and the postal charge is ten cents.) Therefore, when you move and your copy of TAD does not arrive on time, hold on a spell; backand-forth runners of the LBJ Turtle-Express Co. will get it to you some day.

should be Episcopalians, Lutherans, and Presbyterians at all! The separate tables simply accessories to the greater scandal. On the other hand, when the Bishop speaks of the death and resurrection of Christ. he sees those events as the center of the Faith and the place to start thinking about the necessity for unity, and that makes him an Orthodox Christian-at least in the Protestant sense, and that is more than you can say for many of the leaders of Protestant denominations."

* The (London) Church Times: The Archbishop Canterbury, in a six-day visit in Bucharest with the Patriarch of Romania, said that the strengthening of the bonds between the Church of England and the Orthodox Church might serve the total cause of Christian unity in a special way. He declared that it was an Anglican claim to be like the Orthodox Church, Catholic without being Papalist. "It is this consideration which warms the hearts of Anglicans towards the Holy Orthodox Church, and gives us the ardent hope that Orthodox and Anglicans may together help in a special way the reconciliation of Western and Eastern Christendom." Some two thousand worshippers packed the Cathedral Church of St. Spiridion, and another thousand overflowed into the approaches. One old woman knelt in the

dusty roadway and wept as the Archbishop embraced the Romanian Patriarch Justinian; and as he left the cathedral, people surged around his car and some of them kissed the door handles and threw flowers, while others leaned forward to hold out their hands to him." (St. Spiridion, or Syridon, was a 4th century married bishop who combined the care of sheep with the care of souls. Some authorities say that during the persecution by Galerius the good bishop lost his right eye, was afflicted with a hamstrung leg (the tendons back of the left knee were cut), and in that state was sent to work in the mines. His feast day is 14 December.)

* The Associated Press: The Professor of Christian Ethics (since 1955) at the Episcopal Theological School, in Cambridge. Massachusetts. claims that "as Christians we are commanded to love people - not principles." The "old morality" is an "effort to prefabricate our moral decisions by applying a lot of rules. The new morality among Christians throws all such rules aside and faces every situation determined to do the most loving thing possible in the circumstances. It deals with problems of conscience with no law, except the law of love in the great commandment to love God and your neighbor. . . . Depending upon the circumstances, unmarried love could be infi-

nitely more moral than married! love, lying could be more Christian than telling the truth, stealing could be better than respecting private property. It always: depends upon the situation." The 60-year old priest was: graduated from Berkeley Divinity School, New Haven, Connecticut (Kenyon College, Gambier, Ohio, made him an S.T.D. in 1938), was ordained to the priesthood by the Bishop of West Virginia in 1930, and, except for three years as Acting Dean of Cincinnati, has spent his entire ministry in institutions.

★ The U. S. Communicable Disease Center: Since 1956, syphilis among teen-agers has

risen 230 per cent.

* The New York Times: The Italian film, "The Gospel According to Saint Matthew" is something worth seeing. Last year there was a special showing of it in Rome for the bishops and others attending the Vatican Council, and everybody agreed that it was "more impressive and reverently moving than any of the star-studded million-dollar biblical epics" put out by Hollywood. The film is a literal depiction of the First Evangelist's account of the Gospel done with a low budget and nonprofessional actors, many of whom, including the director, are atheists and out-and-out Communists: Jesus (a Spanish youth); Judas, a truck-driver;

John the Baptist, a university professor; Joseph, a lawyer; Mary, the mother of the director; Peter, the only non-Communist in the lot, is a Jewish rag-picker. Pier Paolo Pasolini got the idea for his film several years ago when he was forced to spend half a day in an Assisi hotel. Because Pope John XXIII was visiting the town, traffic had been brought to a standstill; there was nothing for the director to do but to pick up the only book at hand, the New Testament, the first time he had looked into it since he was a child. He read the Gospel According to St. Matthew, found it exceptionally beautiful, and decided then and there to make a film from it. Along with the many prizes which the film has won. Communists have accused

him of turning out religious propaganda, and some Roman Catholics say that in the film he has used religion to promote Communistic ideology. (Perhaps someday an alert person will set up a fine-arts movie house in the Ozarks and so give the tourists and the gentle folk who have retired here welcome relief from second-run secondrate films and TV shows. With our mountain tops and ridges, cool breezes, a drive-in theatre would be just dandy.)

★ The Archbishop of York: "The tragedy of modern TV religion is that you have a bunch of ignorami discussing what they know little about. The result is that at the end of the program countless millions know far less than they knew

before."

GOD'S HOUSEKEEPERS

There are a faithful few who work unseen, and unobtrusively give of their best.

Who spend their lives perfecting little things which often pass unnoticed by the rest.

Theirs are the hands that dust the altar rails and change the flowers and keep the linen fair.

They sweep the aisle with cheerful reverence and polish silver with a murmured prayer.

They are the quiet ones who freely give their time and thought and love with glad accord;

Who softly tread the byways of resolve, and share the peace of God for their reward.

-Joan B. Howes, in The Sign

CHANGE

THE Archbishop of Paris was addressing a congregation assembled in his cathedral church (Notre Dame). "Many years ago", he said, "three youths entered this very church, not in awe and reverence, but scornful of all it stood for. They noticed a priest hearing a confession, and two of them bet the other one that he would not go over to the priest and make a false confession.

"The young man accepted the bet, but the priest, wise man that he was, knew what was going on. He waited in silence until the youth stopped speaking, and then told him, of course, that for every confession there had to be a penance. 'Your penance,' he said, 'is to go to the high altar, kneel before the great golden cross there, and say before it, "All this you did for me, and I don't give a damn!""

"I am sure," the Archbishop went on, "the young man wished then that he had never started out on his prank, but his friends kept him to his word. Hesitantly he approached the cross and sank to his knees. In a whisper he began to repeat the words the priest had bade him speak; but he was so full of shame that he could say them only once. Indeed, his words of penance became a prayer for

forgiveness; and when he arose, he was a changed person." Then, after a rather long pause, the Archbishop added, "My friends, the youth who knelt at the cross that day is the man who is speaking to you now . . ."

— Taddled from The Aberdeen and Buchan Churchman

THRILL

A FEW WEEKS ago, in a long retreat at Mount Calvary The West Coast monastery of the Order of the Holy Cross], the retreat conductor made a comment which caused me to recall my ordination nearly twenty years ago. I felt proud all over again that God had chosen me to be a priest, and as I thought about it more and more I saw how happy I really am as a priest, how glad I am to be a priest, and how miserable I should be if I weren't. I can remember my ordination and the thrill of offering myself to God, the laying-on-ofhands of the bishop, the vesting, the annointing of my hands, the delivering of the instruments, the making of my communion for the first time as a priest in the Church of God. and then the first sacerdotal act when the Bishop knelt before me in the sacristy and said, "Father, give me thy blessing."

It is a thrill to be a priest.

—Taddled from a parish paper

DISAPPOINTMENT

T HAVE wept over the laxity of I the Church, but my tears have been tears of love. There can be no disappointment where there is not love. Yes, I love the Church: how could I do otherwise? I am the son, the grandson, and the great-grandson of preachers. Yes, I see the Church as the Body of Christbut, oh! how we have blemished and scarred that Body through social neglect and fear of not conforming to the expectations of the society around us!

Once the Church was very powerful - during that period when the early Christians rejoiced when they were deemed worthy to suffer for what they believed. In those days the Church was not merely a thermometer which recorded the ideas and principles of popular opinion: it was a thermostat which transformed the mores of society. Wherever the early Christians entered a town, the power structure got disturbed, and immediately sought to convict them for being "disturbers of the peace" and "outside agitators." They went on, however, with the conviction that they were a "colony of heaven" which had to obey God rather than men. They were small in numbers but big in commitment. They were too intoxicated with God to be "astronomically intimidated." They brought an end to such ancient evils as infanticide and gladiatorial contests (the latter an industry as important to the Roman economy as Detroit is to ours). Things are different now. The contemporary Church is often a weak, ineffectual voice with an uncertain sound. It is often the arch-supporter of the status quo. Far from being disturbed by the presence of the Church, the power structure of the average community is consoled by the Church's silent (or even vocal) sanction of things as they are.

The judgment of God is upon the Church today as never before. If the Church does not recapture the sacrificial spirit of the early Church, it will forfeit the loyalty of millions and be dismissed as an irrelevant social club with no meaning for the twentieth century (as indeed, it has been already by many). I am meeting young people every day whose disappointment with the Church has risen to outright disgust. - A Baptist minister taddled from The Northern California Missionary

SURPLUS AND SACRIFICE

EITHER "stewardship" is looked upon as a money-raising gimmick, to be seized upon by grasping priests or vestrymen and used to meet local needs in an extravagant spending spree, or it is seen to be the expression of a spiritual exercise much like saying one's prayers, which brings to hand material resources which must be used with the same sense of obligation and thankfulness with which they were given. When the leaders of a parish "put across the principles of stewardship", they must accept them themselves; when they tell the people that

they must learn how to give,, they must not then grab money in excess of local needs for fancy parish projects. In too many cases, "successful" stewardship campaigns result in a decrease of contributions to extra-parochial work (foreign missions are only a part of it). If those at the top depart from the sacrificial principle when they come to use the: money that they have received! by preaching that principle, they will have no trouble disposing: of the surplus next year or the: year after-it will not be there." -Taddled from The Church of Ireland Gazette

TESTIMONY

A RELIGIOUS community is a living testimony to men of God's total claim on all life. It reminds us by its very existence that God calls us all to devotion to Him and obedience in His service, and that His claim is legitimate and absolute. A community of religious also demonstrates clearly that there are in fact ordinary men and women who do indeed respond to God's claim on their lives, however inadequate their love and service may be, and that to do so is not impossible for others

also. Our communities also help to prevent our making the mistake of supposing that the strength of the Church lies in her administrative paraphernalia and her financial resources instead of in the simplicity of holiness and obedience. The devotion offered to God in every parish and mission, and by every child of God, and their witness to the love and goodness of their Heavenly Father, is the true strength of the Church. — The Bishop of Bloemfontein; taddled from The Sword

SIGN OF THE CROSS

FOR a long time I have known that a personal use of the Sign of the Cross gave offence to some people. As Christians, we must treat people's feelings with delicacy, and I have therefore tried to be as unobtrusive as possible, by not using any outward sign which might be taken as exaggerated piety. On the other hand, the meaning of Christ's death on the Cross is so overwhelming that I have been unable to forbear the frequent use of the sign of Christ's victory over sin and death.

Two things moved me to the use of the Sign of the Cross. One was the influence of psychology lectures, which emphasized the need for the teaching of truth and the expression of it through the language of action quite as much as the language of speech and writing. For example, people would do well to follow the reading of Holy Scripture with their eyes on the text before them: we are taught that the muscular movement of eyes and throat in forming words helps to impress any learning upon the memory. Similar use of the limbs, for example in playing the piano, helps the mind to learn the music. If military salutes are thought necessary to predispose the mind to a proper attitude to authority, I must conclude that we are negligent in the expression of our religion if we fail to use any honorable movement or posture which helps us to recall the truth of the Christian Faith, of which the Cross is central.

Another influence, in my thinking, came from a film which showed the start of the marathon swim at the Canadian National Exhibition: when the gun sounded quite a few greased bodies made the Sign of the Cross as they began the race. If God is our God, then He must be the God of our sports as well as the solemn times of our lives. The Sign of the Cross used by those athletes was to pray God's blessing on their activity; whether or not they played fair and were good sportsmen was their responsibility, but I believe that it would be much harder for a person who used the Sign of the Cross to be unsportsmanlike in any contest: indeed. I believe he would thank God for the joy of the sport.

From that time on, however, I decided that I would try not to give offence, but at the same time not be ashamed to use the wonderful Sign of the Cross in my personal life and worship.

—Taddled from Quebec Diocesan Gazette

W)

We are not asking anybody to give until it hurts; we are asking you to give until it feels good.—A parish paper.

SLEEPING SICKNESS

MEMBERS of the many Churches of the Anglican Communion may, from time to time, feel that the bishops and official agencies of their own Church are just about the only ones not in step with the times, or perhaps not even in the march, but a recent editorial in The Anglican indicates a sleeping sickness of international

proportions.

In the "back country" of Australia are eight dioceses which are known as "bush dioceses"; they cover about fivesixths of the total area of Australia (that would be about five-sixths of the continental U.S.A.) and count a Church membership of 250,000. According to The Anglican, officialdom has discussed for more than forty years the responsibility of the whole Church of Australia to the "bush dioceses": commissions and committees have been appointed, resolutions solemnly passed, sympathy expressed, and all the rest of it, but nothing has ever happened - officially. Only individual Anglicans and "unofficial" groups have shown any of the loving care and responsibility rightfully expected from "headquarters."

"With some knowledge of the unwritten history of the neglect, and with sympathy for the problems of all diocesant bishops, we feel bound to say that the chief responsibility for the state of affairs which continues to disgrace the Australian Church must be laid squarely on the collective shoulders of our bench of bishops for half a century past, and more particularly on the bishops of the larger and metropolitical sees.

"The time for excuses is long past. What is needed is a healthy dash of true 'leadership' which, in the vocabulary of Christians,

is service."-Submitted

S.

DRESS

NCE an article of clothing becomes a vestment, it seems; never to be discarded - only added to. In the Mediterranean world of classical times, the basic: garment, the first one put on in the morning, was a long white: linen robe: the tunic or alb. Later and further north, a heavier black robe became the ordinary dress of the day: the cassock. Later, trousers came into vogue, and in recent years, underclothing. The clergy adopted them all, from the inside out; and so it is that in the modern overheated church on a Sunday morning, the priest is likely to be found wearing the equivalent of four pairs of pants. No wonder we sing, "How firm a foundation . . ."

— The Olympia Churchman

POTTERS

ONE hundred years ago last Independence Day, on a San Francisco-docked ship which he was too ill to leave, the III Bishop of Pennsylvania, Alonzo Potter, died two days before his 65th birthday of fever contracted in Panama (a sea voyage had been advised because of his ill health). During his episcopate of twenty years (he was consecrated 23 September 1845) and his jurisdiction of 44,832 square miles (before four other dioceses were carved out of Pennsylvania); 106 new churches were started, 126 men ordained to the priesthood, and the communicant strength doubled; he revived the Episcopal Academy, founded the Episcopal Hospital, the Divinity School (all in Philadelphia) and a Church home for children; he also helped to restore the Order of Deaconesses and set up the Floating Church (later called the Seamen's Institute).

Bishop Potter came of New York Quaker stock, but found his way into the Church when he was working for his elder brother as a book salesman in Philadelphia; he was baptized by Bishop White, the I Bishop of Pennsylvania and the first American bishop to be consecrated after Samuel Seabury. Another brother, Horatio, became the VI Bishop of New

York, and it was during his episcopate that the first religious order in the United States was founded — the Community of St. Mary, which this year, on the Feast of the Purification, celebrated its centennial.

Alonzo Potter's son, Henry Codman, as the VII Bishop of New York, received the vows of Father Huntington, Founder of the Order of the Holy Cross (his action created quite a stir at the time), and laid the cornerstone (1892) of the Cathedral Church of St. John the Divine. Another son, Eliphalet Nott, more bent on teaching (he was President of Hobart College for fifteen years), declined the election which, by consecration, would have made him the II Bishop of Nebraska.—Taddled

THE COUNT

WHEN Julia Emery and Mrs. Richard Soule thought up the United Thank Offering 76 years ago, it was their thought that the UTO "would come from all women of the Church and would be amassed from their daily thanks for blessings large and small." A Churchwoman of later years said that when a Blue Box was opened after the Spring Autumn Ingatherings it was not the amount of money that mattered, but rather the number of coins.—A parish paper



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments: [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months. are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

NOVEMBER

2 Winslow Robert Chilton Powell (14th), II Bishop of Oklahoma

3 Frederic Cunningham Lawrence (9th), I Suffragan of Massachusetts

9 Allen Jerome Miller (16th). V Bishop of Easton

11 Roger Wilson Blanchard (7th), V Bishop of Southern Ohio 12 Walter Henry Gray (25th), VIII Bishop of Connecticut

14 Joseph Warren Hutchens (4th), II Suffragan of Connecticut

Nelson Marigold Burroughs (16th), VII Bishop of Ohio Lane Wickham Barton (19th), III Missionary Bishop of

Eastern Oregon

30 Edwin Burton Thayer (5th), Suffragan of Colorado Francisco Reus-Froylan (1st), Coadjutor of Puerto Rico

DECEMBER

3 George Henry Quarterman (18th), I Bishop of Northwest Texas

4 Anson Phelps Stokes, Jr. (11th), XI Bishop of Massachusetts Theodore Harper McCrea (3rd), Suffragan of Dallas

8 John Melville Burgess (3rd), II Suffragan of Massachusetts

15 Walter Maydole Higley (17th), VI Bishop of Central New York

16 Charles Alfred Voegeli (22nd), II Missionary Bishop of Haiti 20 James Loughlin Duncan (4th), I Suffragan of South Florida

21 William Loftin Hargrave (4th), II Suffragan of South Florida

JANUARY

Charles Francis Boynton (22nd) I Suffragan of New York
 Sumner Francis Dudley Walters (22nd) II Missionary

Bishop of San Joaquin George Purnell Gunn (18th) V Bishop of Southern Virginia Jonathan Goodhue Sherman (17th) I Suffragan of Long Island

10 Donald Hathaway Valentine Hallock (14th) VIII Bishop

of Milwaukee

11 Harry Sherbourne Kennedy (22nd) IV Missionary Bishop of Honolulu

Gray Temple (5th) XI Bishop of South Carolina

George Theodore Masuda (1st) VIII Missionary Bishop of

North Dakota

14

Jose Guadalupe Saucedo (8th) IV Bishop of Mexico
15 Charles Francis Hall (18th) VI Bishop of New Hampshire

25 Austin Pardue (22nd) IV Bishop of Pittsburgh Richard Henry Baker (15th) VII Bishop of North Carolina Edmund Knox Sherrill (7th) II Bishop of Central Brazil

26 Paul Moore, Jr. (2nd) Suffragan of Washington

30 Philip Frederick McNairy (8th) Suffragan of Minnesota

Most merciful Father, we beseech thee to bless thy servant, N., and to send thy grace upon him, that he may faithfully and diligently execute the Office whereunto he was called and consecrated, to the edifying of thy Church, and to the honour, praise, and glory of thy holy Name: through Jesus Christ our Lord. Amen.

BARGAIN

At how cheap a price was Christ tumbled up and down in this world. It does almost take off our pious scorn at the low price at which Judas sold Him, to consider that His Father sold Him to the world for nothing . . .

And yet you have had him cheaper than that today in the Sacrament. Whom has Christ cost five shekels here? . . .

If you have truly given yourself to Him in the Sacrament, God has given you yourself back so much mended as that you have received yourself and Him too ...

—John Donne

CHOICE VESSEL

Shall I tell you how we were benighted and how we lost our way, of the deep creeks we forded and the bad bridges we crossed, and how we were drenched to the skin, and how we were wading for half an hour in the slough, and the accident which arose from the stumbling of our horses? * * * What a proof of the sluggishness of [the Church] is the fact that I have been the pioneer from St. Charles up the Missouri!"-Jackson Kemper, 1837

THIS year marks the 130th anniversary of the consecration (25 September, in St. Peter's Church, Philadelphia) of the American Church's first missionary bishop, Jackson Kemper, who, during an episcopate of 35 years (24 in the mission field, the remainder as Bishop of Wisconsin - now divided into three dioceses), not only opened numerous schools and academies, founded three colleges, and established seven dioceses, but also looked after the states of Missouri. Indiana. Kansas, Nebraska, Iowa, Minnesota, and Wisconsin, as well as visited (for the ailing I Bishop of Tennessee) Arkansas. Mississippi, Louisiana, Alabama, Georgia, and Florida all by boat, coach, and horseback .- Taddled

NO FRIEND

ONE OF the best off-Broadway successes last spring was Benjamin Britten's musical pageant, Noye's Fludde, put on in St. George's Church, Stuyvesant Square, New York. Because the performances were limited to five days, there was a 20,000 demand for tickets. In announcements about the production, the printer made a mistake of one digit in the church office's telephone number.

"I kept wondering," said the Rector of the Parish, "who might be disturbed day and night with calls about Noye's Fludde. Finally the man called

me. He was irate."

"Listen," he said, "all night I get calls about Noah's Flood. It's very embarrassing in my business."

"May I inquire," asked the priest politely, "the nature of your business?"

"You may indeed," snapped the caller, "I'm a plumber." -Taddled from Saturday Review

People expect a priest to have the grace of a swan, the friendliness of a sparrow, the strength of an eagle, and the night-hours of an owl - and some people expect such a bird to live on the food of a canary.—An Englishman in the London Observer



 The Betty Bivins Childers Foundation, Amarillo, has given \$40,000 to the Diocese of Northwest Texas for the endowment of its conference center.

• The Endowment Fund of the Diocese of Indianapolis has been increased by \$68,000, thanks to a bequest of the late

Ella M. Dean.

Lilly Endowment (incorporated in 1937, with \$151 million in assets), Indianapolis, Indiana, has given the Diocese of Indianapolis \$30,000 to launch a two-year "ministry of art and creative evangelism" at

diocesan headquarters.

● Arleigh Wheeler left \$10,000 to the Bishop of Chicago for the use of the Church of the Resurrection, in West Chicago, which he named and help start, and lesser amounts to the Diocese's Cathedral Shelter (for people in trouble) and St. Leonard's House (for released prisoners), both in the See City.

● In St. John's Parish, Elk-

hart, Indiana, members of the family of the late Helen Treneer set up a \$10,000 Youth Fund in Mrs. Treneer's memory.

• After the Bishop of Lexington learned that a man in one of the well-established seminaries of the Church was the only one on his floor of third-year students who had been to a celebration of the Holy Communion in four months, the Bishop decided to reactivate, in 1951, the Episcopal Theological Seminary in Lexington, Kentucky, which had been founded in 1834 but was closed down at the beginning of the Civil War. To help complete a new \$185,000 building (chapel, library, offices, bookstore, and classrooms) for the fastgrowing seminary, the Browning Foundation, of nearby Maysville, Kentucky, has offered to match every dollar of the needed \$30,000, provided the other \$15,000 is in hand by Thanksgiving Day 1965. Christ Church, also in the See City, has pledged \$10,000 towards furnishing the chapel, and the Bishop himself has pledged that as long as he is Bishop of Lexington, his seminary students will receive instruction in the Faith of the Church and the Word of God, and so be prepared to accept the divine and apostolic commission to spread the Gospel.

The late L. M. Martin, 86-year-old otorhinolaryngologist (retired since 1951), left a major portion of his \$1.4 million estate in trust to his home parish, St. Mark's, Fort Dodge, Iowa, the income of which (about \$18,000 a year) is to be used for the local Church or missions in the Diocese of Io-

wa; \$10,000 went to Nashotah House, a seminary of the Church, in Wisconsin.

• A Roman Catholic has given Saint Thomas' Parish, Hollywood (Los Angeles), California, \$15,700 for the construction of a narthex in memory of his wife, the late Isobel Keil Schafer, widow of the second

rector of the parish.

George W. Hartman, a former newsstand dealer who peddled his wares on the streets of Peoria for 60 years, left, after life-income payments to a surviving brother and sister, an estate of \$1.2 million to the Cathedral Church of St. Paul, Peoria (Diocese of Quincy), Illinois, for educational and chari-

table purposes.

• The John Deere Foundation (assets: \$3 million), Moline, Illinois, has made a grant of \$5,800 to Saint Katharine's (Girls) School, Davenport, Iowa. John Deere (1804-1886) was a Vermont-born blacksmith of English stock who took his tool kit and went west in 1837 to open shop at Grand Detour, Illinois. Finding that the plow which Easterners brought with them was unsatisfactory in the prairie land of the new West, he made one that was; he improved it constantly, and by 1846 was turning out a thousand plows a year. The next year he sold out to his partner, moved to a better location in Moline, imported English steel (later made for him in Pittsburgh), and by 1857 was selling 10,000 plows annually. Cultivators and allied products known as "plow goods" were produced later on. John Deere himself was a Congregationalist, but nearly all of his present-day descendants belong to the Church.

• Mrs. Paul S. Ranck, widow of a former New York City insurance executive, left \$600,000 (to be used for an educational building) to her home parish (since 1923), Christ Church, Pelham Manor, New York, before the front doors of which used to be the turnaround pictured in the Toonerville Trolley cartoons.

• Along with four universities, the Church of Our Saviour, San Gabriel (Diocese of Los Angeles), California, will benefit from a \$1.3 million trust fund established by the late William M. Keck, Sr., founder and former board chairman of

• For the second time the twoyear-old Episcopal Foundation (set up to promote new work) of Western North Carolina (the mountainous portion of the state, with Asheville as the hub; the Diocese has no see city) has received another large and

the Superior Oil Company.

• The late Albert W. Rice, attorney and member of All Saints' Parish, Worcester (Western Massachusetts), has left

anonymous gift of \$610,000.

\$100,000 each to his home parish and to Lenox School (for boys), of which he had been a trustee, and a lesser amount to the Diocese.

• The late Miss Laura Thompson, long a member of Christ Church, Whitefish Bay (Milwaukee), Wisconsin, left her parish \$12,000 and the knowledge that it was she who gave the Church its reredos years ago.

The widow of the late Thomas Augustus Jaggar, famous volcanologist, for many years senior warden of St. Andrew's Cathedral Parish, and namesake and son of the I Bishop of Southern Ohio (1875-1904), left the bulk of her \$240,000 estate to the Church in Hawaii.

• John Faris Jelke, oleomargarine manufacturer (his father-founded firm was sold to Lever Brothers in 1948) and vestryman of the Church of the Holy Spirit, Lake Forest (Diocese of Chicago), Illinois, left to his home parish \$10,000.

• Miss Caroline Macklem, late of Victoria, British Columbia, left about \$175,000 to the English Church's Ministry Among the Jews (founded 1809); consequently the Church's fellowship center on Mount Carmel, Israel, will be enlarged and two schools be built in Teheran.

Duwain E. Hughes, Jr., organist and resident of San Angelo (Diocese of Northwest Texas), left \$10,000 to Emmanuel Church there.

A PRIEST'S PRAYER

I do not ask

That crowds should throng the temple, That standing room be at a price;

I only ask that as I voice the message They may see Christ.

I do not ask

For churchy pomp or pageant,

Or music such as wealth alone can buy;

I only ask that as I voice the message He may be nigh.

I do not ask

That men may sound my praise Or headlines spread my name abroad;

I only ask that as I voice the message Hearts may find God.

A plaque in the sacristy of St. Mary's Church, Templemore, County Tipperary, Church of Ireland. The author is unknown.

URGENCY

THE prevailing attitude of the Church in past generations was to look forward to a time when everything would be perfect. In the meantime, we said, there is nothing to worry about, for everything will come out all right.

Today the feeling is different. No serious-minded person can believe that we have time on our side or that our efforts will be necessarily successful.

The mood is not one of disillusionment or despair, but rather one of urgency. We see that the Church must relentlessly and enduringly grapple with the forces of evil, that the Church must witness boldly to the Gospel of Christ as the way, the truth, and the life, that Christian teaching must not be watered down and made palatable to the modern man, that compromise will never solve our problems, and that the Gospel of Service and Sacrifice must be seen in the lives of men - all that before we can ever begin to talk about progress and perfection.-Taddled from an address by the Lord Bishop of Kimberley and Kuruman, Province of South Africa.

COMFORT

THE CHRISTIAN'S comfort in I sorrow is to be found, not in the memory, but in the presence of the One we love. The Christian is in Christ; the [faithfull departed is in Christ, too, only nearer to Him than we on earth. One is on this side of the veil, the other on that. By coming nearer to Christ, the living and the dead come nearer to each other in Him, not in any physical manner by sight or sound or touch (that would be only to restore what is most imperfect and what death was meant to end), but in the deep, hidden bonds that bind the souls of them that love Him together in our Lord Jesus Christ. Thus. prayers and good works and Holy Communion and the personal love of Jesus, become the comfort of one that sorrows. not because they make one forget or benumb one's feelings, but because through them the soul is being drawn nearer to Christ. Thus, there comes to be a deep meaning in the benediction, "Blessed are they that mourn." - James De Koven. written just before his death (March 1879) to a friend in affliction.

After General Sherman's visit in 1865 the weathercock atop Christ Church's steeple was said to be the "only chicken left in Raleigh".—The North Carolina Churchman

SUCCESS

Too often through the ever increasing machinery of the Church organization, the complexity of routine administration, and the tendency to model Christian activities on the pattern of secular society, the missionary aspect of a bishop's life tends to be eclipsed and he is compelled to behave, not as a successor of the Twelve, but as a successor of the Seven.—The Archbishop of Brisbane upon his recent enthronement

EVANGELIST

A youngster was disturbed because a Jewish friend who lived in the same apartment house did not have a Christmas tree. His mother carefully explained that Jewish people do not realize that the Messiah has come, and so, have no Christmas. Immediately, the boy was at the door. "Where are you going?" asked his mother.

"Gee," was the answer, "I'd better tell him about Jesus!"
—Taddled from a parish paper



Cranmer thou should'st be living at this hour: English hath need of thee; there is no man To speak for us in modern tongue who can Use words we know, yet imitate the power Thou gav'st to this our ancient English dower Of Prayer Book prose. The Latin Rite is now Put wrong, in words so banal to allow Men to be bored with praise within the hour. We Anglicans are heavy laden still And labour on inwardly to digest The mighty language that is thy bequest. Should we go modern, counter our reform. Keep us, Tom, in Mass colloquial, From any new enormities of Rome.

—Hugh McKay

EXHORTATION

O A LOT of you take Communion only once a month? I think we should take Communion every Sunday because Communion is God's feast. Many people think, that because they have other things to do, Communion isn't really that important. Of course, the older kids will say, "Doesn't that mean that we should skip Sunday School and go to Communion?" No, it doesn't. You could go to the early Celebration, or the priest and Sunday School teachers could think up a better arrangement, as they all have good brains.

Remember the exhortation in the Prayer Book? It says that a king invited a great many people to his feast and only a few came. The king was greatly displeased. The king in the story is our Lord. When God invites you to a holy feast, you always should come.—A thirteen-year-old Ne-

braska Churchman

WORSHIP

MORE and more our parish takes on the rightful character of a worshipping community. Last Sunday, after the 9:30 Celebration, Bishop — commented on the quality of our worship: he waved his hand in the direction of the nave and said of the people, "They know what they're doing." Recently a member of a nearby parish who has frequently visited here remarked that perhaps the most notable thing about our parish is the wonderful way in which the people participate in the singing of the Eucharist. All of that is, of course, excellent and heartening, for the worship of God through the Eucharist is the chief function of the Body of Christ. Remember what the House of Bishops said in the Pastoral Letter: "First. Church, by its nature, is a worshipping body, living to God and not to itself."-Taddled from a parish paper



THE WORLD WOULD BE BETTER OFF
IF PEOPLE TRIED TO BECOME BETTER;
AND PEOPLE WOULD BECOME BETTER
IF THEY STOPPED TRYING TO BECOME BETTER OFF;
FOR WHEN EVERYONE TRIES TO BECOME BETTER
EVERYBODY IS BETTER OFF.

-The Church in Georgia

WE RECOMMEND

▶ When you are next in Singapore and have fulfilled your Sunday obligation by going to one of the Celebrations in St. Andrew's Cathedral Church (it will not be hard to find, for its tall white tower marks its location in the center of a green in Singapore 10), and have had your breakfast, take one of the inexpensive cabs to the north of town and the museum there: in a corner near the door you will find a three-foot high bell which used to hang in St. Andrew's tower. The first church had no bell until the wife of Joseph Balestier, first American Consul in Singapore, ordered one from Boston in 1843: it survived the fire of 1849 and continued to ring out from the tower of the new church until 1889 when the gift of a peal of bells was received from England. The woman who gave the old bell, the one which you will see in the museum, was Maria, one of the five children of Paul Revere.

To anybody cleaning out the library of a deceased priest or bishop: send copies of what used to be called (until 1953) The Living Church Annual, and before that The Churchman's Al-

manac to Hillspeak's library. Only those copies published before 1941 are needed, and it might be wise to write ahead to make sure that in the meantime somebody else has not sent the ones you have at your disposal. To priests who are vexed with acoustical problems in their parish churches, the investigation of a wireless FM microphone (smaller than a pack of cigarettes) which can be hidden under vestments and which picks up a voice and broadcasts it as a radio wave for distances up to 200 feet. We haven't actually heard it, but it should be a great and welcome improvement over the current sort which often necessitates a wirejumping act at the altar. The new gadget is named the "Consort" and is manufactured by the Amphenol-Borg Electronics Corp., 2801 South 25th Avenue, Broadview (near Chicago), Illinois.

To people who have the good sense to enjoy cooking and eating: The Cheese Book, by Vivienne Marquis and Patricia Haskell, and published at \$7.50 by Simon and Schuster, 630 Fifth Avenue, New York 10020. We haven't seen the book itself, but the publisher's advance description made us want to sit down and order a copy right away, despite the book's high price. (Book prices are going up all the time.) The authors have told practically everything there is to know about cheeses - how to select, keep, and serve them; their history and lore: and how to cook with the stuff. Good cheese is delicious in any form: night snackers might try a few pieces of cold Kraft Cracker Barrel extra sharp natural cheddar along with some sips of chilled sherry; Friday fasters might like the same cheese, cold, in a sandwich of toast and Miracle Whip, washed down with sugared hot tea.

To parishes who do not have teaching and eating room at the same time: A consideration of the new Porta-Class Table-Wall (Church Interiors, Inc., 1515 South Tacoma Way, Tacoma WA 98402), which makes it possible to convert classroom partitions into tables in just a few minutes.

Churchman: A subscription to The American Church Quarterly, (\$3.50 in the U.S.A.), Post Office Box 198, Pelham NY 10803. Most of the articles are understandable, many of them tolerably well written, and all of them pertinent to the times. As any ecclesiastical periodical should do, the Quarterly looks

at its subjects with the eyes of the Church, clearly and fairly, and the editorial of the 1965 autumn issue is no exception. We're told what's behind the baptismal controversy in England and how we've got some attention-demanding problems of our own, what the Church in the East is thinking, what sort of stuff a bishop should be made of, and we're given a right sharp appraisal of three beatnik theologians. All the articles are good, but the outstanding one is the penetrating and revealing review of Daniel B. Stevick's Canon Law: A Handbook. Parish priest and bishops would do well to use part of their Christmas money for a subscription to the Quarterly.

Church people going to Caribbean countries this winter: Write beforehand to the Executive Council, 815 Second Avenue, New York NY 10017, for a free copy of the recently-published "Directory of Churches in Latin America and the West Indies." Being on vacation will allow you an opportunity to do more than "worship God every Sunday in his Church."

To the attention of all: Ten Decades of Praise, by Sister Mary Hilary, C.S.M. (published at \$4.00 by the DeKoven Foundation, 600 - 21st Street, Racine WI 53403), a history of the Community of St. Mary which this year is observing its centennial. Although some may

wish that the book had been better written (at least edited by an expert) and produced by an established publisher (one should never be afraid of experts), the work does serve its purpose: we learn how the C.S.M. came into being, something of the Order's troubles through the years (one superior defected to Rome), something of its heroism (the account of the Sisters' life in Memphis during the yellow fever epidemics of 1873 and 1878 makes one wish for a novel based on that phase of their work), and the Order's present occupations. The spotlights are turned on some notable figures of the Church's past: William Augustus Muhlenberg (commemorated in Prayer Book Studies on 8 April), who founded the first sisterhood in the American Church (of Lutheran background, he became an Anglican almost by "chance") and who got New York's St. Luke's Hospital going on \$15 collection; Morgan Dix, Rector of Trinity Parish: Winfred Douglas, the Church's foremost musicologist: and Horatio Potter, VI Bishop of New York. The Sisters themselves are, of course, the story, and it is a good one. Goodness knows how many similar glories might have graced the American Church had officialdom given religious orders the encouragement and oversight they deserved; it has been only in the last 25 years or so that "official" publications even mentioned them, and there are



CORRECTION CORNER

Mr. MacMillan, who gave the Anglican Theological College, Vancouver, Canada, \$1 million for advanced studies, has the Christian names of Harvey (not Harold) Reginald.

The late Mrs. William Scarlett, whose burial was reported last summer, was the first (not second) wife of the V Bishop of Missouri; the

Bishop was her second husband.

Hal Raymond Gross was consecrated Suffragan Bishop

of Oregon, not Olympia.

The year in which General Convention turned down "long-laid plans to force the Church into union with one of the Presbyterian bodies" was 1946, not 1964.

some American bishops who to this day would not set foot inside a religious house: but clearer heads are beginning to realize what a source of spiritual power is to be found in the

Religious Life.

To the next General Convention: The appointment of a permanent Chairman of Arrangements for General Conventions. As things now stand. a layman has to be found every three years to get things planned and going, and not only is that man usually unfamiliar with the laborious project but the demanding absence from his own work causes his business to suffer. By appointing a priest as a permanent Chairman and paying him out of General Convention funds (commissions from the sale of exhibition booths might even provide all of his pay), he could toot about the country whooping it up for "democratic processes", preach from this pulpit and that one, and be on hand to clean up all the mess afterwards. Ask any of the laymen who helped get other Conventions going, and who have survived, and they'll urge the adoption of a permanent Chairman.

♦ Writing to Conception Abbey Press, Conception MO 64422, for the Roman Benedictine's catalogue of Christmas cards: the cards (with matching envelopes) are tastefully and beautifully done in several colors and are not expensive (\$2.00 for twenty, plus 20c postage, with discounts on quantity orders); the good art and proper messages make them some of the best we've ever seen.

To bishops outside the USA and Canada: Ask somebody in your office to make sure that your diocesan periodical is sent regularly to The Anglican Digest, Eureka Springs, Arkansas 72632, USA; from some of the clippings recently received, it appears that TAD is missing some rather important articles and items.

♦ SPCK's set of seven filmstrips on "The Revised Catechism". The Anglican Book Centre, 600 Jarvis Street, Toronto 5, Ontario, Canada, sells the set for \$21.75. Our spies in a large parish reports they "are good; we use them and they are quite well suited to the Catechism in the American Prayer Book."

If you don't know what to do with the green stamps you've been saving, or don't intend to use the ones you have saved, send them to the De Koven Foundation, Racine, Wisconsin: the Sisters of the Community of St. Mary can use them; such stamps have already provided them with a station wagon.

A Guide to Federal Estate and Gift Taxation, obtainable for 25 cents from the Superintendent of Documents. Government Printing Office,

Washington DC 20402.

Prolks who found "Morning Prayer for Children helpful; a new and printed edition of the same (the booklet was mimeographed when TAD spoke about it three years ago) is available at 15 cents a copy from Christ Church, 251 State Street, Hackensack (Diocese of Newark), New Jersey 07601. Parishes who, for good reason or otherwise, have their youngsters worship apart from the parish family will find the order of service, hints, and suggestions

helpful. As before, the booklet carries the *imprimatur* of Dora Chaplin, General Seminary's Professor of Christian Education.

To the presidents and deans of the Church's colleges and seminaries: John Price Jones Company's Philanthropic Paper No. 13, "Building a Successful Bequest Program"; 30 East 42nd Street, New York City 10017. Someday, when we get it going, that will be one of SPEAK's major concerns.

CLERICAL ERRORS

TEN muzzled clergymen preached the proper line; One mentioned politics, and then there were nine;

Nine sheltered clergymen preaching versus hate; One joined a peace march, and then there were eight.

Eight weary clergymen worked from nine to 'leven; One had a breakdown, and then there were seven.

Seven sober clergymen said frivolity was nix; One raced a sports car, and then there were six.

Six canting clergymen said, "The Church must come alive"; One said, "Modernize the Prayer Book", and then there were five.

Five passive clergymen seemed middle to the core;

One forgot and crossed himself, and then there were four.

Four captive clergymen just sipping cups of tea; One decided to revolt, and then there were three.

Three conforming clergymen with wives at every "do"; One let his wife go out to work, and then there were two.

Two upright clergymen spoke of demon rum; One enjoyed a glass of beer, and then there was one.

One gifted clergyman offended not a one;

He soon was made a bishop, and then there was none.

—Donald Wilson, in His Dominion (Canada)

HIGH CALLING

A young native lad came to the mission station and asked to be trained for some work in the Church. "What would you like to be?" asked the priest in charge.

"I'd like to be a bishop," he

replied.

"Well, my son, that might be a little difficult. What would you like to be if you can't be

a bishop?"

"If I can't be a bishop, Father," came the reply, "I would like to be a chiropodist."—Taddled from SEEK (Province of South Africa)

VALUES

A Sunday School teacher was horrified when she saw a picture which one of her pupils had drawn. "Why," she said, "It looks like a cowboy walking into a saloon!"

"It is," replied the boy, "But it's all right: he isn't going to drink anything; he's just going to shoot a man."—A parish

paper

REPLACEMENT

The vicar's wife had just died, and, wishing to be relieved of his duties for the weekend, the priest wired the following message to his bishop: "I regret to inform you that my wife has just died, and I should be obliged if you could send me a substitute for the weekend."—Maturity Magazine

SANS SAINTS

A travelling Churchman, on passing through a small town, tried to call the local priest. He asked "Information" for the telephone number of the Episcopal Church, but none was listed. He then suggested that the name of the church might be found under "Saints". After a long pause, the operator said, "I'm sorry, but there are no saints in this town."—Taddled from the Oregon Churchman.

NAME

Calling a priest "Father" is a problem for some folk. One English priest solved it by asking his people to add his Christian name to the title and call him "Father Eric." All went well until a curate arrived and it was learned that his Christian name was "Christmas"—Venture (Diocese of Exeter)

ANSWER

A middle-aged woman stood watching a little boy sitting on the curb smoking a cigarette and taking generous swigs from a bottle of muscatel. Unable to bear the sight any longer, she walked up to the little fellow and, trying to be diplomatic, asked, "Little boy, why aren't you in school at this time of day?"

"What's the matter with you, lady," the boy said, "I ain't but four years old."—A

parish bulletin

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Overplus which could be used to accelerate the work for the Church now begun at Hillspeak \$84,000 a year

(See article beginning on page 5.)

*This advertisement is necessary because THE DIGEST'S income from voluntary subscriptions is only \$15,000 a year; TAD actually needs 21,000 more birthday dollars to have the \$36,000 required annually — just to come out even, to say nothing of putting TAD in the hands of more Churchmen.

If your birthday anniversary occurs in November, December, or January, there's a handy coupon for your use on page 63.

SIMILARITY

THEY WERE born on the same day of the week (Monday). day of the week (Monday), in the same year (1848) and same town (Fayette, Missouri, now in the Diocese of West Missouri); they were graduated from the same class (1870) at Dartmouth College and the same class (1873) at the General Theological Seminary; they were made deacons the same day (29 June 1873) in the same church (Transfiguration, New York City) and ordained priests the same day (4 November 1874) in the same church (St. Mary's, Fayette) by the same bishop (Missouri); within the same twelve months (1887-1888) they were consecrated missionary bishops of adjoining jurisdictions, both by nine bishops of whom six were the same; but they died 25 years apart. They were Abiel Leonard. Bishop of Salt Lake (actually Utah and Nevada at the time), and Ethelbert Talbot, Bishop of Wyoming and Idaho (later he was translated to Central Pennsylvania, now called the Diocese of Bethlehem).

DAILY DOES IT

THE SAYING of the daily of-I fices [Morning and Evening Prayer] is often a turning point in the spiritual life of one who uses the Book of Common Prayer. I have worked with several persons who up to that time were attracted to a more serious life of prayer, but still were nibbling around the edges. subject to enthusiasms and lagging times, looking for emotion, a sense of wonder, or a sense of peace. When they finally (reluctantly) took on the obligation of the offices, they suddenly matured and found themselves on solid ground. They started with only the psalm as a daily rule and gradually filled out the lessons and the prayers. Finally, the Prayer Book offices are so arranged that the important parts of Scripture are read through each year, so that one gains a balanced intake of the Word of God while fulfilling the obligation of praise. The recitation of the office, then, can become the backbone of the daily life of prayer."-The Suffragan Bishop of Washington



Are the doctrines of the Church less excellent than at any former period? Have you embraced the persuasion of the Church only to abandon it in the hour of difficulty? We therefore entreat you, by all the ties of religion, to co-operate fervently in the cause of your Church.—The Virginia Churchman, May 1785

TOGETHER AGAIN

IN AN effort to consolidate its I official life around the Cathedral Church of the Incarnation, the Diocese of Long Island has moved its office and departmental headquarters from the 62-year-old address at 170 Remsen Street, Brooklyn (a narrow brownstone house, built about 1850, and once the residence of the I Bishop (1868-1901) of Long Island) to the old See House, now renamed the Diocesan House, in Garden City, and, in doing so, completed a move that began almost

90 years ago.

Originally called the See House and built specifically for the Bishops of Long Island, and occupied by all (four) diocesans since that time, the four-storied pile of red brick, stone, and glass (many styles of architecture were followed) eventually became impossible to maintain as a residence (the kitchen was first located in the basement). When the nearby Oliver E. Miles house was bequeathed to the Cathedral Parish last year, the Diocese bought it for the Bishop, and so made possible the double move: the Bishop to a much smaller and far-morepractical See House and diocesan headquarters to a much larger place and more fitting location.

The old See House (now called the Diocesan House) was built in 1884 with funds provided by the widow of Irish-born Alexander Turney Stewart (1803-1876), one of America's great merchant princes. On the death of his father, young Alexander was placed in the hands of his maternal grandfather who sent him off to study for the ministry. After the grandfather died, the young man, not predisposed towards a ministerial life, left college and visited New York where he taught school for a while. Upon his return home to claim an inheritance of about \$5,000 and invest it in Ireland, an American friend urged him instead to go into trade in New York. Alexander bought \$3,000 worth of Irish laces and headed back to New York, where he opened up shop in a 12x30-foot single room on lower Broadway and, the same year - 1823, married the former Cornelia Mitchell Clinch.

Moving from larger to larger quarters Stewart's business continued to grow, and by 1875 his wholesale and retail stores were ringing up sales totalling \$203 million (at one time he had the largest retail store in the world). He expanded his

interests to include the manufacturing of yard goods, ribbons, and carpets, and had offices in England and Europe: during the Civil War his income from Army and Navy contracts alone amounted to nearly \$2 million. His mansion on Fifth Avenue was long regarded as the finest in America, and his hospitality was equally famous. Although he paid low wages (so low that after his death there were some editorials about the matter), he was generous in his philanthropies: shiploads of food were sent to destitute countries. he sent \$50,000 to the people burned out by the Chicago fire, and at the time of his death he was putting up a building intended to supply working women and girls with board and room at cost (the building later became the Park Avenue Hotel). In 1869 he bought some 7,000 acres on Long Island's Hempstead Plain and built the "model town" of Garden City for persons of modest means. (Some

two years after Stewart's death, the coffin containing his remains was stolen from the family vault in St. Mark's churchyard and held for ransom, which was paid in 1880: reinterment was in Garden City.)

In 1877 the Diocese of Long Island accepted the offer of his widow (she died in 1886) to erect and furnish in Garden City a cathedral church (it was seven years abuilding), an episcopal residence (the one now occupied by diocesan headquarters), and two cathedral schools (St. Mary's for girls, St. Paul's for boys), all in memory of her husband, Alexander T. Stewart, Founder of Garden City. It is doubtful if, in all the years of American Church history, anybody has ever given so much at one time for a cathedral and its proper appurtenances. In any case, the work and worship of officialdom in the Diocese of Long Island, after generations of separation, are together again. -Taddled from various sources

A COMMENDATION

INTO thy hands, O Father and Lord, we commend this night our souls and our bodies, our homes and families, neighbours and kindred, our benefactors and friends departed, all folk rightly believing, and all who need thy pity and protection: light us with thy holy grace, and suffer us never to be separated from thee, O Lord in Trinity, God everlasting. Amen.

-Taddled from The Cuddeston Office Book

SIDESMAN

THE late T. S. Eliot was known around the world as a poet, but he was not so wellknown as a good and sincere Churchman. From 1934-1960 he was the Vicar's Warden (in the U.S.A. we'd say Senior Warden) of St. Stephen's, Gloucester Road, Kensington, London: and from 1960 he had been a "sidesman" (we'd say usher). In the mid-1930's he actually lived "in splendid isolation" at St. Stephen's vicarage, and when he wrote the sermon for Murder in the Cathedral. he submitted it first to the Vicar to make sure he was not committing any theological errors.—Taddled from the (London) Church Times

P)

QUARTER WATCH



THANKS TO A BEquest which enabled them to do some remodelling and con-

struction, the Canadian Cowley Fathers (S.S.J.E. — Society of St. John the Evangelist), 36 years in Bracebridge, Ontario, are now better prepared to receive men, both priests and laymen, who believe that they have a vocation to the Religious Life. ¶ Hillspeak's bookkeeper, addresser, and man of many tal-

ents, took to wife a local girl he'd known always. ¶ Hearty thanks to the good people who, in sending in their birthday subscriptions, indicate that no acknowledgement is necessary. In England, A. Neville Hilditch. Chairman of A. R. Mowbray & Co., Ltd. (publishers and suppliers to the Church for over 100 years), has retired after 52 years with the firm. Carrying out long-laid plans, his successor and fellow-worker, Arthur J. Bryant has returned the publishing portion to Oxford where the firm's printing is done and where the institution was founded; the famous bookstore will remain at its venerable address, 28 Margaret Street, W.1, near All Saints' Church and not far from Oxford Circus. ¶ Omaha's Bishop Clarkson Memorial Hospital, now in its 96th year and named after the I Bishop of Nebraska (1865-1884), reported the annual care of 16,303 patients (an increase of 449) during more than 100,000 patient days of care, hopes to have some 150 more beds in the next few years. In Calvary Church, Fletcher, in the Diocese of Western North Carolina, an Arkansas lad took to wife Miss America of 1962. ¶ Almost 45 per cent of the budget of the Diocese of New York goes to the national Church. The 57-year-old Bishop of New Jersey, consecrated twenty years ago as Suf-

fragan, has asked for episcopal assistance. Shortly after he became Diocesan ten years ago, he said that he would not ask for a suffragan until the Diocese was relieved of its financial commitment (\$24,300 annually) to Trinity Cathedral Church occasioned by the addition of accommodations for diocesan headquarters, etc.; thanks to a \$65,000 legacy, the debt has been paid. Trinity College. Hartford, Connecticut, has dedicated a \$2.2 million art center (named after an alumnus, the late A. Everett Austin, Jr.. founder and head of Trinity's art department and Director of the theatre-minded Wadsworth Atheneum) and, housed in the same three-story building, a 400-seat theatre and concert hall (named after James Lippincott Goodwin, a cousin of Mr. Austin's wife and a longtime trustee of the College).

Recent Marriages: A daughter of the Ambassador to Rumania to a Bryn Mawr lad, in St. David's Church, Wayne, Pennsylvania; one of the twin daughters of the Bishop of Alabama to a technological student, in the Church of the Advent, Birmingham; the second-born daughter of the President (since 1960) of Bard College (Annandale, New York) and a priest since 1938, to a law student and former Rhodes Scholar, in the College's chapel.

When the Bishop of Indianapolis, in his Christ Church Cathedral and acting for the Bishop of the Niger Delta (Province of West Africa), ordained to the priesthood a son of Niger Delta's Archdeacon. the Eucharistic music (sung by the Cathedral's men-and-boys choir) was composed by the Ordained according to African (calypso) style. The new Chairman and Chief Executive Officer of the sixth largest U.S. bank (\$6.3 billion in assets) and the world's largest "wholesale" bank (it serves 97 of the nation's 100 largest corporations), Manhattan's Morgan Guaranty Trust Company (a descendant by merger of the famed banking empire of Churchman J. P. Morgan), is TAD reader, Thomas S(overeign) Gates, Jr., sometime Secretary of the Navy and President Eisenhower's ablest and last Secretary of Defense, ¶ The Canadian Church, through its General Synod (a more proper name for the equivalent of the American Church's triennial powwow, General Convention), is taking a good look at its ten theological colleges (Canada produces about 80 new priests a year), its marriage canons, and, for the sake of efficiency, the structures of General Synod itself. ¶ In Grace Church, Columbus, Nebraska, five sets of brothers serve as acolytes; one set will

soon be enlarged by a third brother, and a sixth set is expected soon. ¶ Only when there is a change in your address (to another street number, name, post office box, town, or state), should you ask for your zip code number to be added to your address stencil: the bundles in which TAD is mailed to your postal area are properly zipped. (It costs about \$10,000 a year for TAD to handle its address changes.) ¶ St. Mary's Parish. Ardmore. Pennsylvania, plans to build a government-financed, \$2.5 million, ten-story, 200unit apartment for retired people: 170 widows have already applied. In England a father and his son are simultaneously studying for the priesthood. ¶ A member of St. Paul's Churchby-the-Lake, Chicago, has received a \$40,000 three-year grant from the National Institute of Health to continue his research on cancer. The Bishop in Polynesia (Province of New Zealand) is looking for priests who can go out to his diocese for the whole of 1967 and fill in for five of his own men who will be away on leave. Address: Box 35, Suva, Fiji Islands. An eleven-cent air letter is the cheapest and fastest way to apply. In Cambridge, Massachusetts, the XX Presiding Bishop (in retirement the last twelve years) and the Rector of Christ Church Parish solem-

WHAT HE SAYS

"Time will not permit

me to tell . . .

"I was delighted when my old friend, the rector of your parish, invited me . . . ''

"We are grateful to Mrs. Blank for her diligence as Missionary Secretary."

"What is there left for me to say in praise of the

choir?"

"Mr. Blank, whose advice is always so generously given . . .

WHAT HE MEANS

"But I'm going to tell

you anyway.'

"I owed him a sermon, but I couldn't find any way to keep from coming here."

'I wish she wouldn't telephone me at all hours of the day and night."

"If I said what I wanted to, they'd all get up and leave."

"I wish that he would

be equally generous restraining his advice."

-Taddled from The Living Church and Seek (South Africa)

nized the marriage of a computer scientist to the only daughter of the President of Harvard University. ¶ After 28 years of drawing all types of guns in an armament plant, an Englishman decided to follow his son and study for the priesthood. To meet its 1965-66 public educational demands. Ghana's Government-sponsored book-supplying agency placed an order with the British and Foreign Bible Society for more than half a million Bibles. almost half of them to be in the English Authorized Version (sometimes called the King James, because it was produced during the reign (1603-1625) of James I), the rest in Twi (spoken by three million West Africans in one dialect or another), Fante, Ga, and Ewe.

The Diocese of Nebraska has opened St. Monica's Home, in Lincoln, for girls and women in trouble and with problems, who need home, residence, encouragement, and guidance while seeking to help themselves become responsible members of society; the Churchwomen of the Diocese have undertaken its support. ¶ Christ Church-bythe-Sea, Colon, Panama, for 100 years on the same spot has been under the jurisdiction of two Churches of the Anglican Communion (English and American) and under three governments (Colombia, the United States, and Panama). The Bishop of St. Davids (the Church in Wales), was in this country to help St. David's. Wayne, Pennsylvania, celebrate its 250th Anniversary (the

WE ARE THINE

We are thy people, and thou art our God;
We are thy children, and thou our Father;
We are thy servants, and thou our Master;
We are thy congregation, and thou our Portion;
We are thine inheritance, and thou our Lot;
We are thy flock, and thou our Shepherd;
We are thy vineyard, and thou our Keeper;
We are thy work, and thou our Creator;
We are thy faithful, and thou our Beloved;
We are thy loyal ones, and thou our Lord;
We are thy subjects, and thou our King;
We are thy devoted people, and thou our exalted God.
—From the liturgy of the Rosh Hashanah

Church there was started by a Welsh priest, Evan Evans, who went to Philadelphia as a missionary supported by the S.P.G.) and to visit his brother who is the Vicar of St. Barnabas, Glenwood Springs, Colorado. ¶ Last summer the Bishop of Kentucky got together at the diocesan conference center as many priests' wives as he could for a few days of rest, refreshment, and conversation about mutual problems. In the Diocese of Louisiana confirmations are running about the same this year, but receptions are up: about 15 per cent of the newcomers are from some other branch of the Catholic Church. Last June, after 25 on the job, the Rev'd John Crocker (born 1900) retired as Headmaster of Groton School (boys, grades 7-12) and successor to the Founder, the Rev'd Endicott Peabody; he will be succeeded by 38-year-old Bertrand Needham Honea, Jr., Texas-born and Dallas-ordained priest, who went to St. Paul's School, Concord, New Hampshire, in 1956 to teach sacred studies. Groton has a faculty of 34 and a student body limited to 200 (58 share annual scholarship fund of \$85,000), of whom 30 per cent are enrolled at birth. The boys still sleep on iron-frame beds in individual cubicles with hooks on the walls for their clothes, and some rise to become leaders in banking,

the arts, education, and diplomacy; Franklin Delano Roosevelt was one of them. The Diocese of Tennessee has nineteen men studying for the priesthood. The new Leader of England's Conservative Party, Edward Heath, who (if events follow in their natural order) may be his country's next Prime Minister, is not only an active member of the Church but for 600 days some fifteen years ago was News Editor of London's Church Times and before that an organ scholar at Balliol.

The Bishop of Connecticut will appropriately observe the 25th anniversary of his consecration with a celebration of the Eucharist in St. Paul's Church, Woodbury, not far from the Glebe House, where Samuel Seabury was elected for consecration as the I Bishop of Connecticut - and of the first in the American Church. The Diocese of Oregon has begun a five-phase \$10 million expansion of its 470-bed Good Samaritan Hospital and Medical Center on nine blocks in the see city of Portland. The Hospital was founded in 1875 by II Missionary (and I) Bishop of Oregon, Benjamin Wister Morris, who died (1906) in office in his 88th year. ¶ After having gathered dust for 100 years, the oldest (1708) pipe organ in the U.S.A. has been restored and put to use in St. John's Church.

Portsmouth, New Hampshire. In Christ Church, Winnetka (Diocese of Chicago), Illinois, actor Eddie Bracken's daughter Judith Ann took a husband. In the Diocese of Dallas the son of a minister of the Disciples of Christ came into the Church and was eventually made a priest; only a few weeks after his ordination, five years ago, he was killed; last spring his father became a priest too. In St. James' Church, Clinton (Diocese of Central New York). Douglas G. Benedict, heir to a typewriter fortune, took to wife a Fort Worth, Texas, airline stewardess who, the week before, was maid of honor at his sister Gamble's marriage to a New York State Police investigator. The Russian Orthodox Church maintains three seminaries inside the U.S.S.R., at Moscow, Leningrad, and Odessa. \ St. Andrew's, a self-help school run by the Holy Cross Fathers, in the mountains of southern Tennessee and down the road a piece from the University of the South, recently celebrated its LX Anniversary. "During that long period St. Andrew's has had its ups and downs; seen lean years, but not many fat ones; faced problems and seen them through. It is impossible to say just what St. Andrew's has meant to each one, but it is [the Order's] hope that in some measure we have communicated to our students

that respect and desire for truth which makes men free, and that capacity to love and be loved which is the heart of the Christian Gospel." ¶ Albert Johann Strohm, 77-year-old author of the hymn tune "Stewart" (named after the VI Bishop of Chicago, and the second tune for "Brightest and best of the sons of the morning," No. 46), has retired as organist and choirmaster of St. Paul's Church-bythe-Lake, after 51 years on the job. ¶ New York's deputy to the 1964 General Convention. 57-year-old Thurgood Marshall, has been appointed United States Solicitor General (the Government's chief legal advocate before the Supreme Court).

Ot. Hilda's and St. Hugh's School, New York City, operated by the Community of the Holy Spirit, is making plans to put up a new seven-story building. ¶ Last May the Diocese of Ohio (the northern portion of the state) chose the 50-year-old Dean (since 1957) of the Episcopal Theological Seminary, Cambridge, Massachusetts, to present to Church for consecration as its Bishop Coadjutor; after Dean declined the honor he had some years before, to become the Suffragan of Washington), the Bishop of Ohio (born 1899, consecrated 1949, became VII Diocesan 1952) said, "I have no plans for calling an-

other special convention." In St. Mark's Church, near the American Embassy and Grosvenor Square, Mayfair (named from the annual May Fair which was discontinued in George III's time as a public nuisance, but now one of the most fashionable parts of London), the X Duke of Marlborough's younger son (born in the same palace as his third cousin, Sir Winston Churchill, Blenheim) and the late Consuelo Vanderbilt's grandson (he attended the Nashville, Tennessee, university named after his ancestor, Commodore Vanderbilt), took to wife a girl from All Saints' Parish. Fort Worth, Texas. ¶ In St. Peter's Church. Eaton Square, just beyond the back lawn of Buckingham Palace. London, the second-born son of actor Bert Lahr (the Cowardly Lion in "The Wizard of Oz") took to wife the daughter of a sometime member of Parliament. \ Visitors to the Holy Land (7000 air miles from Hillspeak) will find it possible to attend a daily Eucharist as well as daily Morning and Evening Prayer in the Collegiate Church of St. George the Martyr, Jerusalem Old City, Jordan. Under the guidance of the Archbishop in Jerusalem and Metropolitan, St. George's College offers training courses for ordination candidates and priests from the Near East countries, as well as special courses for

members of the clergy and laity from all parts of the world. To start the College, the Archbishop gave up part of his house, and by late autumn of 1961 the first two resident students had arrived; a year later the College had its own building. Philanthropists interested in helping out the college should write to the Dean of St. George's College, Post Office Box 18, Jerusalem, Jordan. An American priest is on the faculty as Residentiary Canon of Nazareth.

After using a temporary quarters for 35 years, St. John Baptist School, Mendham (Diocese of Newark), New Jersey, operated by the Sisters of St. John Baptist, has a new and commodious chapel, recently dedicated by the Bishop of Newark. The General Theological Seminary's Professor of Christian Apologetics (in the chair since 1950), 60-year-old Norman William Pittenger (he has the longest-of-all biographical sketches in The Clerical Directory, commonly called Stowes), will retire at the end of the 1965-66 academic year. The IX Province of the American Church was, by authorization of the 1964 General Convention, formed last summer when representatives of the Church in Central America, Colombia, Mexico, Puerto Rico, Panama. and the Virgin Islands met together in Synod at the Seminary of the Caribbean, Puerto Rico. Political uncertainties kept representatives of Cuba and the Dominican Republic at home; Haiti had not asked for admission. (The 61-year-old Bishop of Haiti, on the job since 1943, was exiled by the present Haitian government and is presently lending his capable hands to the newly established seminary in Puerto Rico.) ¶ The Christian Scientists, feeling that their doctrine on healing is widely misunderstood, have engaged a well-known public-relation concern to tell the Society how its image appears to the non-Christian Scientist. By the way, if any TAD reader borrowed a certain book on Mrs. Eddy, Hillspeak's library would appreciate its return. The book. done in brown cloth with black stampings, was called, we think, Mrs. Eddy: The Biography of a Virginal Mind (she was never "married to reality"). It was written many years ago by a newspaper man and submitted to Charles Scribner's Sons. New York. When the book was about to be published, the Christian Scientists made so many threats that Scribners published them in booklet form and called the thing "The Blight that Failed." That booklet is missing too. ¶ Holy Cross Press, West Park NY 12493. has put out Ye Are the Body, by Bonnell Spencer, O.H.C., in paperback for \$2.45. The everpopular history of the Church, now in its sixth printing (first done in 1950), has been completely revised and brought up to date. (The cloth edition sells for \$4.00) ¶ The former Ambassador to Switzerland, 46-year-old (William) True Davis, Jr., serum manufacturer of St. Joseph (Christ Church, West Missouri), and successful fund-raiser for three Missouri senators, is the new Assistant Secretary of the U.S. Treasury.

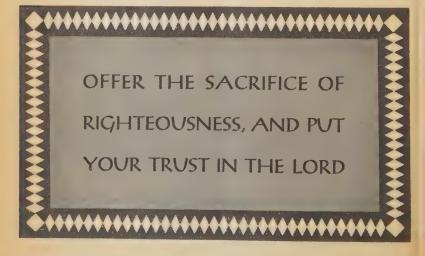
A t the end of the previously concluded academic year, commonly called commencement, the Presiding Bishop of the American Church was on hand at five such exercises to pick up honorary degrees: S.T.D. (Sacrae Theologiae Doctor) from the General Theological Seminary, New York, Trinity College, Hartford, Connecticut, and Seabury - Western Theological Seminary, Evanston, Illinois; D.C.L. (Doctor of Canon Law) from the Church Divinity School of the Pacific, Berkeley, California: and D.D. (Divinitatis Doctor) from Kenyon College, Gambier, Ohio. As Bishop of Texas (1955-1964) he had received a D.D. from the University of the South, Sewanee, Tennessee, and the Virginia Theological Seminary, Alexandria. The term "doctor" comes from the Latin word for 'teacher" and is the title conferred by the highest university or college degree. (As the term doctor meant originally teacher, the word doctrine means teaching or body of teaching.) At first there were only two degrees, bachelor and master, and the title doctor was given to certain masters as a merely honorary appellation. The process by which it became established as a degree superior to that of master cannot be clearly traced. Bologna conferred it (in the faculty of law) as early as the 12th century, Paris (in divinity) sometime after 1150, and England in the 13th century. The degree was not conferred in medicine until the 14th century. Nowadays the title is appropriated by almost any profession outside the traditional disciplines. In the Church, a sacerdotal title has precedence of academic or honorary ones. We understand that in England a D.D. is a degree earned in course and therefore amounts to something in that country; in the United States the degree is conferred to honor a person's office (a new bishop, for example, by his college and seminary) or exceptional work; H. L. Mencken claimed that often Baptist congregations bestow the honor on a pastor "as a solatium when he is dismissed from his post." "Doctors of the Church" are certain saints whose writings have obtained, by universal consent of the Church, a special authority: Athanasius, Gregory of Nazianzus, Basil the Great, John Chrysostom, Hilary, Ambrose, Jerome, Augustine, Gregory the Great, Bernard, Bonaventura, and Thomas Aquinas. Ter fifteen years, the Diocese of Louisiana's monthly periodical Churchwork has operated without a deficit: advertising and subscriptions have kept it in the black. In All Saints' Church, Beverly Hills (Diocese of Los Angeles), California, orchestra leader Horace Heidt's daughter Hildegarde took a hus-

To avoid the crowding of time and space, this issue of TAD has been, and subsequent ones will be, mailed not "just after the Ember Days," but approximately one month later than has been the custom. An experiment with so mailing the summer issue was successful, and therefore further issues will be a month later than before; consequently this issue of TAD is called the autumn-winter one (the autumn designation was not singly used). The next issue, for the spring of 1966, will be in your hands during the second half of January - loads and loads of birthday dollars permitting.



band. ¶ A million tourists pass through York Minster every year, but leave very little in the visitors' box to keep the building in repair. The Diocese of Easton (the across-the-bay section of Maryland) is seeking \$150,000 to rehabilitate its 150-acre summer camp and conference center (available also to the youth of the Dioceses of Maryland and Washington), located on Kent Island, right across the Chesapeake Bay from the U. S. Naval Academy. south of Washington. The camp was named after three immigrant Wright brothers who settled thereabouts more than 250 years ago (a trading post

was established there in 1631) and whose descendants have served continuously as vestrymen or in other ecclesiastical capacities ever since - and who gave the land to the Diocese in the first place. ¶ Margaret Farrar, wife of the publisher John Farrar (Farrar, Straus & Giroux) and editor of The New York Times' big crossword puzzles, has done a \$1.75 book of fifty never-before-published crosswords for Simon and Schuster (630 Fifth Avenue, New York 10020), The Crossword Puzzle Book. Series 92: for the same publisher she has also (100) Crosswords from the Times. Series 13, \$2.50, out in



The 1965 autumn bookmark, somewhat reduced in size; printed in cactus green and two shades of yellow on white stock. Rate: 35c a packet of 25, or \$1.00 for three packets. Postage without charge if payment accompanies the order.

November. The Upper Room 1908 Grand Avenue, Nashville TN 37203, has brought out for \$1.00 No Other Wealth, a clothbound, 144 - page collection (complete) of the prayers of Charles Henry Brent (1862-1929), I Bishop of the Philippines (1901-1918), rounded up by Frederick Ward Kates, Rector of St. John's Parish, Elizabeth, New Jersey. There is a first-hand biographical sketch by the V Bishop of Central New York (retired since 1960). In Los Angeles' Church of St. Alban, the Chancellor of the University of California (in L.A.) gave his daughter in marriage to a Pennsylvania lawyer. ¶ During the same month in the same parish in Memphis. Tennessee, a man left for the Order of St. Francis, and a woman left for the Order of St. Anne, both to try their vocations to the Religious Life. The Virginia Theological Seminary, Alexandria, founded in 1823 and presently accommodating 185 students, begins this autumn a campaign to raise over \$5 million for aid to students, pay increases for faculty members, a new program to continue the education of parish priests, and renovation of some of its long-standing buildings. I Should you move outside the USA, just send TAD your new address along with your birthday dollar; it is a simple matter to send the little quarterly anywhere in the world, and the postage is not excessive: two cents a copy in the Western Hemisphere, and three cents a copy elsewhere. ¶ After 75 years of nurture by men and money from the United States, the Church in Brazil, with some 40,000 members (including three dioceses, has become an autonomous province (the 19th) of the Anglican Communion.

The Church Life Insurance Company (limited to members of the clergy and lay workers in the Church) reports \$51 million of policies in force, has paid out a total of almost \$28 million in its 42 years of operation. The Bishop of Harrisburg dedicated a new \$200,000 wing to his diocese's Home for the Aged, at Shippensburg, Pennsylvania. ¶ For the winter of 1961, the Episcopal Book Club's selection was The Way of a Pilgrim; in a short time the book went out of print and the original U.S. publishers elected to drop the title. The popular Russian classic is now back in print (paperback, \$1.95) and may be ordered from a different publisher: Seabury Press, 815 Second Avenue, New York City 10017. The Community of the Holy Spirit (founded in 1952 in New York City) has opened a house of studies (the first in the history of the Anglican Communion) and a convent in Peoria (Diocese of Quincy), Illinois, in the late Murray M. Baker residence (a recent gift to St. Paul's Cathedral Parish); in time the Sisters will be on the faculty of the cathedral day school.

n Pacific Grove the Diocese of California officially opened Canterbury Woods, a retirement center of 160 units. with chapel, auditorium, medical center, etc., on land bequeathed sometime ago to the Diocese. The Seamen's Institute, founded in 1834 as the Floating Church and operated by the Diocese of New York for commercial sailors from all over the world (236,000 were accommodated in one way or another last year), has offered to sell its thirteen-story building (built in 1913, enlarged in 1927) on South Street for \$2.5 million, so that a new building may be put up closer to the port's shipping activities. ¶ As a part of its 900th anniversary celebration, Westminster Abbey has invited the choir (eighteen men, thirty boys) of Washington's Cathedral Church of St. Peter and St. Paul to sing in the Abbey during the post-Easter season - the second group from outside England ever to be so invited. \ Earlier in the year, the Superior of the Order of the Holy Cross (the mother house is at West Park. New York) received the life vows of two priests, one a Canadian and the other a Buffalo. New Yorker. St. Martin's School (boys and girls, through the twelfth grade), Metairie, Louisiana, has almost finished its \$1 million expansion. The artist who draws "Blondie and Dagwood" in comic book form is a member of St. Paul's Parish, Greenwich (Diocese of Albany), New York. Thanks to the generosity of friends, the library at Hillspeak needs only two volumes (1941 and 1944) to have a complete set of Stowe's Clerical Directory. The President of Columbia University has become a trustee of New York's Cathedral Church of St. John the Divine. As the first in a series of social service establishments, the Diocese of Oregon has opened, near its 500bed Good Samaritan Hospital, Portland, a counseling center named after a former Archbishop of Canterbury, "William Temple House." The Superior of the American Congregation of the Society of St. John the Evangelist, commonly called the Cowley Fathers, has returned from an official visitation to the Japanese Province of the Society. The Organist and Master of the Choirsters at New York's Cathedral Church of St. John the Divine since 1954 (he was at the cathedral in St. Louis four years earlier), member of General Convention's Joint Commission on Church Music, and President of the American Guild of Organists, is now Chairman of the Organ Department of Westminster Choir College, Princeton, N. J. ¶ St. Luke's Hospital. Racine (Diocese of Milwaukee). Wisconsin, is planning to add a \$1 million 100-bed wing (net gain of 64 beds) to alleviate its growing congestion; the building was opened in 1953. Clifford Phelps Morehouse, President of General Convention's House of Deputies (1961 and 1964) and President of Morehouse-Barlow Co., publishers to the Church for 81 years, suffered a heart attack last summer but is planning to be back on the job soon. [Last summer over 200 monks and nuns gathered from various parts of the world to study and discuss, at Christ Church, Oxford, the place of the Religious Life in the world tomorrow. The III Bishop of Harrisburg (the center portion of Pennsylvania), born in 1895 and consecrated in 1943, will retire in the autumn of 1966. A suffragan bishop (born in 1904) has been at hand since 1956. ¶ In St. Francis' Church, Stamford, Connecticut, a great - grand-daughter of Sabine Baring-Gould (1834-1924), a priest of the English Church and author of 159 published works, including the fifteen - volume standard work. Lives of the Saints, and numerous hymns, including "Now the day is over", "Through the night of doubt and sorrow", and "Onward, Christian soldiers", took to husband a great-grandson of Adolphus Busch (1839-1913),

IF YOU HAVE A BIRTHDAY ANNIVERSARY

in November, December, or January

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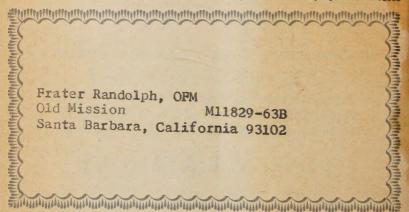
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German-born founder of the Anheuser-Busch Brewing Company. (Young Adolphus and his brother Ulrich used their inheritance to set up a brewers' supply store in St. Louis, and there met the operator of a Bavarian brewery, Eberhard Anheuser, whose daughters Lilly and Anna the two men married in a double ceremony. Adolphus joined up with his father-inlaw to form what eventually became the largest brewing company in the world as well as the first to make it possible to ship and keep beer in bottles. His benefactions and interests were both widespread: Harvard's Germanic Museum was one of his gifts, and Dallas' Adolphus Hotel and Building one of his investments. The desk on which Baring-Gould

wrote "Onward, Christian soldiers" was some years ago presented to St. Bartholomew's Church, Manhattan; more recently the same parishioner who found the desk came across the actual piece of paper on which Baring-Gould wrote the words of that hymn and has arranged for it also to be given to St. Bartholomew's. \[Dymunar bob bendith arnoch yn y flwyddyn newydd, translated from the Welsh: "I wish you every blessing in the new year." If enough TAD readers who have birthdays during the winter season send in their dollars (9.000 of them, or a quarter of the \$36,000 needed annually to keep TAD alive), the next (spring) issue will be in most hands by the end of January: and other hands a little later.

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